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# THE CONGREGATIONALIST AND CHRISTIAN WORK



**EASTER**  
APRIL 22 1905

## Well-To-Do Laity and Starving Clergy

The following poem is by a High Church Episcopalian and is colored by sacerdotalism, but its main theme is one that is as pertinent to Congregationalists as to any other sect:

Now what are you going to do with them,  
These priests of the Church of God?  
As their journey wearily nears its end  
In the path their Master trod;

These men you have fed with the paltry crumbs  
Which fell from your ample feasts;

Though they came as the Lord's Ambassadors,  
As His Prophets, Kings, and Priests.

The waters of Life which fell from their hands  
Pledged you the gift of new Birth.  
By them were you fed with the Living Bread,  
The Food of infinite worth.

For you at His Throne, with the great High Priest

They offered the Victim slain;  
Thus pleading for you the grace that was won  
Through the Master's bitter pain.

They have watched and waited beside your sick

With patient and sleepless eyes;  
To comfort the dying souls you have loved  
At the gates of Paradise.

Then out of the pitiful wage you gave,  
Have they given more than you:  
Though the struggle to live meant sacrifice,  
Still they gave, and no one knew.

When years of hard service had made them wise,  
And their strength and love were tried,  
By the hands that at one time greeted them,  
They were gently pushed aside.

Beyond the dread line of the world's applause,  
While life was still at its best;  
Abandoned, left drifting as derelicts,  
When the sun sets in the West.

Ah! what are you going to do with them  
In view of the Lord's decree:  
"Whoever receiveth these priests of Mine,  
The same he receiveth Me?"

Suppose that they wandered forth from your streets  
As the Lord God bade them do,  
When the men of old time rejected them;  
Will His curse then rest on you?

You wonder why, when the grain is so ripe,  
The harvesters are so few.  
You laymen who barter, and grasp, and hoard,  
The answer must come from you.

—F. N. Westcott.

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### SHOCKING SABBATH DESECRATION

Senator Penrose tells of a friend who recently engaged a Scotch girl, the strictest sort of Presbyterian, just come to this country. One Sunday the lady induced her to attend a beautiful church just erected. On her return the mistress asked if she had not found the church a fine one.

"Yes, Ma'am," responded the girl, "it is very beautiful."

"And the singing," said the lady, "wasn't that lovely?"

"O, yes," replied the nurse, "it was very lovely, Ma'am; but don't you think it's an awful way to spend the Sabbath?"—*Lippincott's*.

### A FLUENT SPEAKER

"Lately," said the chairman of a certain milk-dealers' association, "there has been a phenomenal demand for milk at our farm, and to stem the flowing tide of orders that threatens to submerge us we have been obliged, metaphorically speaking, to call all hands to the pump."

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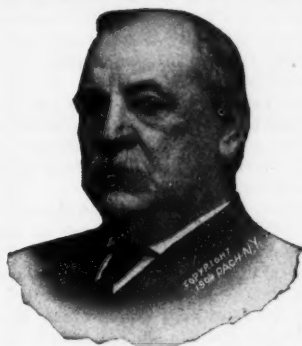
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### Mrs. Leland Stanford

BY REV. CHARLES B. BROWN, OAKLAND

[At the funeral service of Mrs. Stanford held at Palo Alto, Cal., the address was given by Dr. Brown of Oakland, who has known her intimately and who is a frequent lecturer and speaker at Leland Stanford University. Spoken from the steps of the handsome mausoleum, the address was heard by over ten thousand persons gathered to do her honor and hushed into reverent silence by the occasion.—EDITORS.]

We have reached the place where we are to render this last sad office to all that remains on earth of this honored and generous family. The dust shall return to dust as it was but the memory of what they have been and have done will abide here forever, and the helpful influence of the service they have rendered will rest unceasingly upon our state and nation, and upon the young manhood and womanhood of lands across the sea.

The high office of sorrow has been abundantly declared in literature, in art and in life. The sweet singer of Israel looking back upon the supreme bereavement of his life said, "Thou hast enlarged me when I was in distress"—the suffering had served to widen the range of his sympathies and to extend his purpose of usefulness. One of the most widely read poems in the English language sprang from Tennyson's sorrow over the death of his friend Hallam.

The loveliest building which adorns the earth, the Taj Mahal, grew out of the sorrow of a generous man over the death of his devoted wife. The strains of that Funeral March and Seraphic Chant by Guilmant, which alone is able to contend for pre-eminence in that field with the celebrated composition of Chopin, was written three days after the death of the composer's mother.

Somehow the eyes that have been washed with tears come to have a clearer vision of the beauty of holiness and of service and of God.

We think of all this as we gather here around this mausoleum and under the shadow of these noble university buildings. It was far away in sunny Italy that the light died out of the sky for these devoted parents. Possessed of ample means and with the highest aspirations for the development and usefulness of their only son, it seemed, when he died, that the very purpose of existence for them was utterly gone.

But in the very hour of this overwhelming sadness Senator Stanford rose up and said, "The children of California shall be my children"—and the plans for this splendid institution began to take shape in his mind. And from the very place where mother love seemed to go down in defeat before the stroke of death, this noble woman came forth with a tender, gracious interest in all the boys and girls who in years to come would gather here upon her own estate and within these goodly buildings to receive training and equipment for that life of useful service which she would have chosen for her own son. The old word of the Psalmist was again made flesh, for God enlarged them when they were in distress until their generous purpose included a multitude of sons and daughters which no man as yet can number.

It is not for me to utter here those words of personal eulogy which are upon all our lips. Look up and out upon these stately buildings! Look into the faces of the serious and cultured men who compose the faculty! Look upon the faces of promise which belong to the alumni and the student body! Let your vision stretch on into the future and include the innumerable company yet to be blessed by the benefactions of this university, and you will read the eulogy which needs no word of mine!

When David Livingstone died in Africa, far inland, the faithful black men—his native friends, whom he had led into Christian life—took his body upon their shoulders and bore it all the way, two hundred miles, to the sea-coast, where it was placed on board the British ship to be carried to its last resting-place in Westminster Abbey. It was a beautiful service, and the world will never forget their devotion.

And if all those who have been blessed and who are yet to be blessed by the generous kindness of Mrs. Stanford could have gathered, there would have been enough for them to have stretched hands all the way across the wide sea to sunny Hawaii and to have offered her body the conveyance of loving appreciation to its resting-place beside the university to which she has given herself without measure. Yet after all the body is but the outworn and discarded tenement from which the life has moved into ampler quarters, and our highest service is best rendered to the souls of those we love. If all those to whom she has been a friend could come, they would take her spirit in the arms of their gratitude and bear it to the place where it may become a pillar in the temple of our God, to go no more out.

It is strange that Christ should often speak his most remarkable words to the least remarkable persons. Here is a woman who for one splendid moment emerges from the unknown, stands as in a blaze of living light and vanishes into the unknown again. But while she stands she is immortalized, the moment becomes an eternal now, in which Christ and she face each other forever, he giving and she receiving truths the world can never allow to die.—Fairbairn.

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### Congregational Delegates to the Inter-Church Federation

NEW YORK, NOV. 20-25, 1905

One of the most important meetings of the current year will be held in New York in November to consider the organization of a federation representing the Protestant churches of the country. Most of the leading denominations will send delegations officially appointed by their representative bodies. This is a partial list of Congregationalists who have been designated by the provisional committee of the National Council and who expect to be present:

Adams, Rev. J. A., Chicago, Ill.  
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Boynton, Rev. Nehemiah, Brooklyn, N. Y.  
Bradford, Rev. Amory H., Montclair, N. J.  
Bradley, Pres. Dan F., Grinnell, Io.  
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Thomas, Rev. Reuben, Brookline, Mass.  
Ward, Rev. William Hayes, New York, N. Y.  
Warner, Dr. Lucien C., New York, N. Y.

### Missouri Valley Association

The annual meeting of this Interstate Congregational Association was held with Clyde Church, Kansas City, April 5, 6. A strong program was presented, with the general theme, The Unfolding of Christ in the World. Leading topics discussed were: The Purpose of God for the World in Christ, by Rev. W. M. Short; Progressive Fulfillment, Signs of Promise, The New Evangelism, Rev. F. G. Brainard; The Revival as a Permanent Factor in the Progress of the Kingdom, Rev. J. B. Kettle; The Pastor's Relation to Evangelism, Mr. S. M. Sayford; The Interpretation of Christ Essential to the Age, Rev. C. F. Stimson; Evangelistic Methods, Rev. J. E. Meeker and Rev. F. L. Johnson; The Personality of Jesus, Prof. John E. Boodin. The program also called for two addresses on Conditions of Deepening Acquaintance with God, by Pres. H. C. King. Owing to the death of Prof. Albert Wright, President King did not arrive in Kansas City till late on Thursday. That evening he was guest of the Congregational Club and gave an address based upon study and practical experience along the line of modern psychology.

The presence of the latest thought in theological reconstruction was clearly felt, and in sharp contrast with older school presentations. In this connection the able addresses of Rev. Messrs. Short and Stimson and Professor Boodin are worthy of note, that of Mr. Stimson in particular provoking discussion.

J. P. O'R.

### Cornfield Amenities

Br'er Rabbit come erlong, a-steppin' mighty gran';  
Sezzee, "Mistaw Crow, you's on my lan'."  
Mistaw Crow wunk he eye, an' he look mighty quare;  
Sezzee, "Br'er Rabbit, you's a-breavin' my air."

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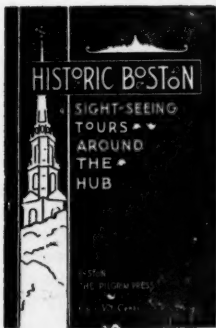
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# THE CONGREGATIONALIST

Saturday  
22 April 1905

and Christian World

Volume XC  
Number 16

## Event and Comment

**THE CHIEF** literary feature of this Easter Number is a series of brief articles from nine well-known Congregational pastors and teachers on the nature of the life in the world to come. We can do our readers no better service this year than to put at their disposal the best thought of scholarly Christian men on a theme in which every one conscious of earthly limitations and yearning for a future life is personally interested. Given immortality, the reality of which seems increasingly certain to thinkers both within and without the Church today, what will life in the world to come be like? What shall we do? With whom shall we consort? What fulfillment of broken hopes and thwarted ambitions awaits us? What will be our surroundings and what our opportunities? Such questions as these may never be finally answered, but the older we get, the more the circle of our intimate friends contracts, the greater our eagerness to venture into this field of reverent speculation. Those whom we have asked to contribute to this discussion have written frankly and suggestively. There is a marked contrast between the tone and basis of these articles and that of Prof. Hugo Munsterberg in the April *Atlantic* on the Eternal Life. There the philosopher speaks, building up with the links of logic the argument for the immortality of influence and of all that is of ethical value in the personal life. Our discussion moves in a different realm, and through it all one feels the atmosphere of the New Testament and of the revelation of God in Christ.

**Broaden the Indictment**  
**CONTINUED** discussion of Mr. Rockefeller's gift to the American Board is sure to direct popular attention in time to other men who participate in business methods for which he is condemned. Till that time comes we cannot join confidently in the declaration that a new social era has dawned. But that many questions are being asked by those who until now have not been thinking much about the right and wrong ways of doing business we are daily made aware. At one church prayer meeting last week we heard of a class of eighteen boys who had been earnestly discussing the gift. All but two of them thought the Board should keep and use it. But after that statement was made a young man present said that he and several other young fellows had been considering the matter and that they could point to several hundred dollars of the income of this very church which they were agreed were quite as open to ob-

jections as was Mr. Rockefeller's money. They thought, he said, that members of the church could not consistently make a protest without including in it a demand for the investigation of its own income. The fact is that the business principles in vogue today are summoned to the bar of the Christian Church. Let them be considered with due patience, kindness and forbearance. The high ethical note for which many are listening is not simply an accusation against Mr. Rockefeller. It will be heard when men begin to make confession concerning the ways in which they are doing business which is not in a spirit of Christian brotherhood and when they begin to make sacrifices to illustrate the Golden Rule.

**THE VISIT** of Mr. and Mrs. Andrew Carnegie to New England last week was occasioned by the dedication at Northampton, Mass., of the Mr. Carnegie's handsome new home of the Benefactions Home Culture Clubs, Mr. Carnegie's gift. These clubs represent the altruistic impulse and practical endeavors of George W. Cable, the novelist, whose home has been in Northampton for nearly twenty years and whose contributions to its higher life through the Edwards Church, of which he is a member, through his teaching of the Bible and of late through the establishment of what is practically a people's institute, deserve, and are receiving, ample recognition. He is giving his fellow-citizens and the world an example of what a man of letters can accomplish in behalf of the humanitarian movements of our time. The city put on gala attire in honor of the wealthy Scotch iron master and Catholics and Protestants joined in the greeting. Mr. Carnegie's formal address reveals his high estimate of and confidence in democracy and he declared that not how one worships God but what one does for others will be the standard by which man is to be judged. While in the vicinity Mr. Carnegie's gift to Springfield of a new library building was announced. But the report that he has decided to contribute a generous sum to a number of Western colleges proved premature. The fact, however, that he has just given Knox College at Galesburg, Ill., \$20,000 for a science building shows the widening scope of his benevolence. Mr. Carnegie seems to be exempt thus far from the censure of many who find in Mr. Rockefeller a stone of stumbling and a rock of offense. Whether he belongs to an entirely different order of business man may sometime be a question for experts and judicial tribunals to pass upon.

**THE PROPOSAL** to put on trial would be donors to the Church is not new. Professor Platner of Andover has made that clear by the quotations which follow, published in the Boston *Transcript*, from books which some claim were the teachings of the apostles and which at any rate were known in the fifth century. We would like to know how successfully the teachings were applied:

**Ancient Tainted Money**  
The bishop must know whose offerings he ought to receive and whose he ought to reject. He is to avoid tradesmen who cheat and not receive their gifts. . . . He is also to avoid extortioners and such as covet other men's goods and adulterers; for the sacrifices of such as these are abominable before God. Also those who afflict the widow and oppress the orphan, and fill the prisons with innocent victims. . . . Thou shalt also refuse rogues, and lawyers who plead on the side of injustice, and idolmakers and thieves and unjust publicans and those who defraud by using false weights and measures. (Apostolic Constitutions, 4, 6.)

**THE SUNDAY SCHOOL AND PUBLISHING** Society closed its seventy-third year Feb. 28, and its annual report has just been issued. If the history of this society could be written, it would reveal strong impulses constantly at work very near to the sources of the nation's highest life. All over the country the society has planted and cultivated Sunday schools which have taught the meaning of Christian faith and duty to successive generations of children and youth. Out of these schools have developed thousands of churches which have given strength for righteousness and service, comfort, peace and aspiration to scores of thousands. The society's usefulness is now nearly at the highest point it has yet attained. Its missionary department last year received from contributions, \$56,407, of which \$25,469 came from Sunday schools. Its missionaries visited and watched over schools all the way from the Atlantic to the Pacific Ocean, organized 381 new ones, reorganized over two hundred that had lapsed, and about four-fifths of these were in places not occupied by any other religious organizations. The twenty-five superintendents are men of experience and devotion; their average term of service exceeds ten years, and many of their missionary helpers have been several years in the work. This society is limited in its operations by the inability of the Home Missionary Society to take up any new work, but it is a strong conserving force in fields already occupied and is quietly opening ways for greater expansion.

THE BUSINESS and missionary departments of the Sunday School and Publishing Society are entirely distinct, yet mutually helpful, for the business department has contributed large

#### A Year of Publishing Business

sums to the missionary work, while its own constituency has been thereby enlarged. Last year it put more money than ever before into its Sunday school periodicals. It tried some rather costly experiments in response to demands of its patrons. One was a series of textless quarterlies, which many teachers insisted were needed and would increase the use of Bibles and promote more thorough study. No doubt they would, but not enough schools were willing to use them to pay for publishing them and they are now discontinued. The Advanced Courses have been more favorably received and seem likely to be permanent, as the first text-book issued has passed into its third edition and the new volume, *The Prophets as Statesmen and Preachers*, is selling quite well. The circulation of lesson helps shows a slight decline from previous years, but this is more than offset by increase of other Sunday school periodicals, including the *Pilgrim Teacher* and *Wellspring*. *The Congregationalist* makes a better showing than a year ago. The total net sales of the business department amount to \$391,264. The total gross earnings were \$119,708. Several thousand dollars have been invested in publishing new hymnals from which returns are expected in the future. After spending about \$10,000 more than the previous year in improving the editorial and mechanical work of the periodicals the net gain to the society's assets was \$2,657. It appropriates \$2,500 this year to the missionary department.

THE SUPREME COURT of the United States last week rendered a decision affirming that in Alaska the Sixth Amendment of the Constitution is in force and consequently that a man

#### Alaska—An Integral Part of the Nation

tried there for misdemeanor is entitled to a jury of twelve—and not of six—men. This decision is the reverse of one by the same court in the case of *Dorr*, the Manila editor. In that the court ruled that the Constitution and with it the Sixth Amendment did not apply to the Philippines. Alaska and the Philippines are each a territory ceded to the United States by treaty, and each has the same status as to representation, and according to the court's rulings on our Porto Rican and Philippine legislation, the constitution does not of itself apply to outlying territories, only so much being authoritative there as is expressly decreed by Congress.

HOW THEN does the court justify its exception in Alaska's case? It bases it on a clause of the treaty of cession by

#### The Distinction Made

Russia in which the inhabitants were "to be admitted to the enjoyment of all the rights, advantages and immunities of citizens of the United States," which the court declares was the equivalent of the formula employed from the beginning to express the purpose to incorporate acquired territory into the United States. To the plain man the court's record in

this and other cases arising since the war with Spain began illustrates how responsive the judiciary has become to the political exigencies of the hour.

GOVERNMENT OWNERSHIP of railroads already is a fact in our national administration. We own and are to administer the rail-

#### Breaking a Monopoly in Panama

way across the Panama Isthmus. Secretary of War Taft and the new commission propose to reduce materially rates of transportation. The road in the past has been administered in collusion with the great transportation lines across the continent so as to make rates across the isthmus for shippers such that competition by water would not seriously challenge the railways running from the Atlantic to the Pacific. Naturally news of this Governmental edict has alarmed the railroads, and they are sending emissaries to Washington to alter the decree or procure a modification of the order as to time of its taking effect. It looks as if the Administration intended to administer the isthmian railroad on "the square deal" basis, without regard to past alliances, and that transcontinental rates would have to come down as the result of the new rates to shippers via water and the isthmus.—There is need of precaution in employing Asiatic labor for building the canal in order to avoid such relations with the practice of peonage as exists in British South Africa, or as we are fighting in the South at this moment. Asiatics doubtless can do the work better, but they need not be in bondage.

NEW YORK'S LEGISLATURE now has before it bills which if passed will give to interested manufacturers

#### Beauty or Wealth

rights to water in the Niagara River above the falls which when withdrawn will go far toward reducing the American Falls to an insignificant affair. Here is a distinct issue for the people of the Empire State of beauty versus utility, God's handiwork in unrivaled majesty or man's capacity to harness power for the creation of "things." Well does the *Scientific American* say:

The spirit which is back of this attempted vandalism is the same spirit that is becoming rampant throughout the whole of our commercial life—a spirit of cold, hard, ugly utilitarianism which, if not curbed in this and many other similar cases that confront us at every turn, will work irreparable injury to the ideals and the character of this, the youngest, and as many of us believe, the greatest among the nations of the earth.

New York's legislature in deciding this issue will act for more than New York's inhabitants. Niagara is a national asset and humanity's treasure.

REV. DR. NELSON MILLARD, who not long ago closed a pastorate of thirteen years with the First Presby-

#### Fraternity, not Discipline

terian Church of Rochester, N. Y., has withdrawn from the Presbyterian body, because of his dissent from the Westminster Confession of Faith. Dr. Millard has long been prominent and honored in the Presbyterian ministry. In the 80's he was pastor of Broadway Congregational Church, Norwich, Ct. His action is in

contrast to that of Dr. S. T. Carter, who recently stated in positive terms his dissent from the Confession and left his case in the hands of the Presbytery of Nassau, N. Y., which body voted to retain him in its membership. We judge that the Presbytery of Rochester would gladly have taken the same action concerning Dr. Millard if he had not declared that his determination was the result of long deliberation and that he could not conscientiously and honorably remain in the Presbyterian Church. The Presbytery voted unanimously that "our brother's voluntary and insistent withdrawal from our Presbyterian ranks casts no discount whatever upon our esteem for him. So far from that, indeed, we honor him the more for the courage of his honest, conscientious and settled convictions. Never was our regard for, nor our confidence in, the man so high as it is this day. For we believe, as Dr. Millard has expressed it, that, while his theology has changed, his religion has not. We see in him the 'fruit of the Spirit.'" Such a declaration as this indicates a large advance since the times when Professors Briggs, H. P. Smith and McGiffert were escorted to the outer door of the Presbyterian Church without any reference being made to seeing in them or in their judges the "fruit of the Spirit." For this evidence of growth in grace we thank God and take courage.

THE ROYAL COMMISSION appointed to inquire into the dispute between the United Free Church and the Free

#### The Scotch United Free Church's Partial Triumph

Church over collegiate, manse and mission property which the House of Lord's judicial tribunal put in the hands of the latter because of disregard of trust obligations when a majority of the Free Church joined with the United Presbyterians, has just reported. It recommends that inasmuch as the present Free Church body commonly known as the "Wee Free" sect cannot use or adequately administer the property valued at \$55,000,000 which came to it, therefore it should turn back to the United Free Church all the property it cannot use. If accepted by the government and supplemented by the necessary parliamentary action this decision seemingly means that the splendid Presbyterian body of which Rainey, Denney, George Adam Smith and Orr are the large personalities will be spared the ordeal which it faced calmly a few months ago, namely, the loss of almost all its goods. The decision is a canny Scotch way out of a situation in which the "Wee Frees" were strong legally and the United Frees strong morally.

DISCUSSION in several of the Methodist Episcopal conferences this spring has revealed considerable dis-

#### A Ministerial Living Wage

quietude arising from the gradual shifting from the itinerant, swiftly rotating system of the past to the settled pastorate of the present and from the increasing congregationalism of the polity as it adjusts itself to modern conditions. It is frankly admitted now that most of the larger city and town churches virtually select their own pastors. This fact



together with the longer and more permanent pastorates are fast bringing the denomination where the old system with power vested in the bishops and their cabinets to settle arbitrarily who should be pastors of churches is actually if not nominally passing away.

**THE BURDEN** of lament now seems to be that the larger and richer churches ignore the rights and claims of the rural clergy within the conference limits and go hunting for their pastors throughout the country, getting them wherever they can, thus defeating anything like promotion of men from the second rate to the first rate pulpits. One conference last week, after listening to descriptions of the plight in which many of the rural clergy are, voted that it was the will of the conference that hereafter no married preacher should have less than \$600 a year. Of course this means that the conference must assume responsibility for the pastors' living wages, just as in Scotland the presbyteries do.

**NATURE IS OPENING** her secrets to attentive eyes at this spring season, and many Sunday school teachers might use her revelations to great advantage with their pupils. This is especially applicable to village and country schools, where excursions are easily made through the fields and by the brooks. The child who has learned to love living things, to watch the habits of bee and bird, to listen to the myriad voices of the woods, finds nature transformed before his eyes, and it is a simple task to teach him of the Divine Hand that made and keeps in being all these things that grow more wonderful as they are studied. Jesus taught his disciples how to live by showing them the birds and the lilies, the trees and their fruits, the signs in the skies. The teacher may gain a great influence over his pupils by being companion with them in direct contact with nature, studying with them tree and flower, field and wood and stream. Often those who know most about nature have never studied botany. Professor Geddes of Scotland, an expert naturalist, lately said, "I have often found my match, my master, among those who have had no such higher education or facilities at all." You do not need to be an expert naturalist, nor to have children who have studied books about nature, to find real revelations of God out of doors at this season. Put down in a note book what you find in your walks with your pupils. Get interested yourself and you will interest them. When summer comes, if you can, take them to some natural history museum and show them how much they have already learned in nature's own storehouses.

**BEFORE MOSES**—perhaps two centuries or more—lived a beautiful queen of Egypt, a foreigner, probably from northern Syria. She brought her religion with her, and taught it to her son, Amenhotep IV., who established it during his reign and has come down in history as the "heretic king." Her parents came with her also, and at

their death she built for them a splendid tomb at Thebes. It was sealed up some 3,500 years ago, and remained concealed till Feb. 12, 1905. That day some workmen, digging under the direction of Mr. Theodore M. Davis of New York city, came on a flight of steps. These being laid bare, a sealed door was discovered, the basins which had contained the plaster still standing before it. Within was a chamber containing curiously carved furniture, rare alabaster vases, vessels of gold and silver, jewels, toilet articles, many royal treasures, and two sarcophagi plated with gold, containing the mummies of the parents of Queen Thieris or Teye. The contents of this tomb are said to surpass in interest and value those of any previous discovery, and they have remained unseen for over thirty centuries, till they were found by a native of a country of whose existence those who slept there had never dreamed.

**RUSSIA'S FLEET** under Admiral Rojestvensky, as it makes its way northward through the Pacific to contest with Admiral Togo's seasoned fighters and hitherto victorious fleet, holds the center of the world's stage as we write. Upon its fate centers more of Russia's future history than ever before was bound up in any Russian maritime force. The odds are against Admiral Rojestvensky, consequently were he to win his victory would be the greater. A Japanese reverse now on the high seas would materially alter Japan's military and diplomatic campaign.

**RUSSIA'S INTERNAL** condition does not improve nor the spirit of revolt against the autocracy die down. During the past week both the law-yers of the realm and representatives of the universities have dared to ignore law which forbade their assembling together, and have put forth appeals for recognition of popular rights and representative government. With the coming of May Day general violence is anticipated. The Czar has just denied the appeal of the liberal clergy of the Orthodox Greek Church for a council to reform ecclesiastical conditions, giving as his reason the unrest of the hour. He promises to call such a council at a more peaceful time. Recent action by the Czar has led M. de Witte to feel that his presence and his reform policy are not wanted, and he is planning to travel. If this is permitted it will be a sure sign of the triumph of reactionary forces.

**THE OVERWHELMING DEFEAT** of the Conservatives at Brighton in a recent by-election, and Mr. Balfour's waning grip on the party in the Foreign Affairs House, together with glaring loss of discipline in the party, has forced Messrs. Balfour and Chamberlain to a conference and a compromise on the future program of the party so far as it affects the fiscal issue. It is now reaffirmed that nothing is implied by Mr. Chamberlain's policy which intends to increase the cost to the English consumer of his raw material or food. At the same time it is reasserted that the time has come for granting to the gov-

ernment retaliatory power in tariff-making in case British industry is attacked. At best this but patches up a situation rapidly going from bad to worse. The budget presented by Mr. Austen Chamberlain shows a larger surplus than had been expected and an increase of trade which is gratifying; but he fails to recommend the abolition of war taxes.—The House of Commons again has shown itself hostile to Mr. Balfour's concession to the Irish, the members rejecting by a large vote the proposition to create and endow an Irish Catholic University.—In France debate on the many sections of the law abolishing the Concordat and sundering the Church and State has begun, with the Ministry thus far successful in carrying the bill along without rebuff. It is furnishing the French with the most continuous and able display of argument and eloquence known in their recent history.

### The Dynamic Power of Christ's Resurrection

The crying need of the Church today is for enthusiasm—a manifested sense not merely of the importance, but of the immediate and urgent importance of the life with Christ. We have so large a work to do and the difficulties and doubts of our time are so pressing, that nothing less than this enthusiasm will afford the motive power for effective and persevering action. The world will not trouble itself to put a value on our message larger than our own clear estimate of its worth. It is far more likely to be impressed by our zeal than by our reasons. For the fire of the Christian faith kindles from heart to heart rather than from mind to mind. And lukewarm hearts have little power of passing on the flame.

What, then, are the incentives to enthusiasm which have always been effective in renewing the fruitful activity of Christians? To what must we appeal when work presses, when great opportunities are passing by and distractions and disagreements thwart or hinder the service of Christ's people? In the first days of the Church the triumphant thought was the thought of Easter. The risen Christ was the joy of every heart. The overwhelming importance of his victory over death and sin is shown in the Christian day of rest and worship which, rather by instinct than by the forethought of the Church, supplanted the Jewish Sabbath. The disciples went everywhere telling the story of the living Redeemer who had suffered and risen from the dead and through whom the vista of our troubled life enlarged and broadened into the glory of a joyful immortality.

Now it is possible, of course, to use this assurance of our immortality as an instrument of detachment from the social duties and opportunities of this present life. Thousands so used it, counting the body a burden and life but a waiting time of shackled captives expecting their deliverance. But there is no justification for such a view either in the words of Christ or of his apostles. And in our present modes of thought there is neither incentive nor excuse for it. Rather is it true that the present emphasis upon social duty and the claims of the present life tends to obscure the incentive for

enthusiasm which lies in the thought of immortality which Christ revealed. Shall we not, in this Easter season, go back to this deeper spring? Shall we not refresh our enthusiasm by new thoughts of the Risen Christ, the unseen companion of our present work, the master of that age to come when we in our own order shall have risen to live with him?

The Christian is a citizen of both the spiritual and the visible worlds. He will live best on earth, most helpfully for others, most joyfully for himself, when his conversation is in heaven. Being risen with Christ already, as Paul says, he will seek those things which are above. But seek them where? Not, surely, in mere sentimental dreams of Paradise or selfish withdrawals from the order of common life, but where alone he can seek anything in the world that is open to his view—the very world of common human life which the hermit and ascetic dread or despise.

So Christ went seeking in every man he met some point of contact for the heavenly. So he lived his perfect life of service in the crowded towns of Galilee. So we must seek the answering touch of the divine life in everyday acquaintance—the opportunities of our immortal partnership with Christ, in common social relations of our neighborhood. For we can find them nowhere else. Heaven is somewhere out of reach, something to be waited for, men think. But not so Christ, who surely was no hypocrite in teaching us to pray, "Thy will be done on earth as it is in heaven."

Lesser appeals than this may kindle a short-lived enthusiasm; but the permanent, persevering, effective joy in the Lord and service for his sake must be founded on the experience of life with him. This is the Easter message. Christ is risen, not for his own sake, any more than he died for his own sake, but for ours, that we may share his life and the joy of it—the joy of work, of communion with our Father and of helpful fellowship with men.

### The Individual and Government

In our issue of Nov. 19, following the last Presidential election, we said:

For the Democratic party, the immediate future clearly is to be a period of reorganization and discipline. The Jeffersonian individualism of Messrs. Parker, Cleveland, Olney, Shepherd and that wing, and the impetuous, if not open Socialism, of Messrs. Bryan and Hearst, and the Populist remnant of the South and West are already arrayed in strife for control of the shattered party. Each faction is reading the other out. Each wing, with the half-hearted support or covert treason of the other, has fought and lost campaigns of late; henceforth one must rule absolutely—if there is to be anything like discipline, consistency of policy and hope for victory; and all signs now point to the supremacy of the radical and socialistic type which numerically is stronger and has ardor of passion and an intensity of conviction, and is in harmony with the general trend of things the world over. It also is attractive to those who under present economic conditions are feeling the pinch of lessened opportunity and income.

Events have made good the prophecy. First in significance is the recent municipal election in Chicago with entire indorsement of municipal ownership of transit and the election of Mr. Dunne, who represents the radical wing of the Democratic party. Then there is support

given to President Roosevelt by Mr. Bryan and other radical Democratic leaders in so far as he has championed extension of governmental authority.

Last—but not least—there is the clean cut absolute divergence between the two wings of the party revealed in their leaders' speeches on Jefferson's birthday last week, which show to what a crisis the party has come. Ex-Judge Parker, presidential nominee last year, argued for the old *laissez faire* individualism. The least government is the best government. Tariff is to be collected for revenue only. We should be content to stay at home and have a pacific foreign policy. Thus taught Jefferson the individualist, according to Mr. Parker. Mr. Bryan, presidential candidate in 1896 and 1900 and not improbably a candidate in 1908, argued for governmental ownership or governmental control of natural monopolies, including in the latter railroads. He claimed that Jefferson's democratic spirit and the intent, if not the letter of his doctrine justify the radical twentieth century Democratic party in its new program for popular ownership and control, and in claiming Jefferson as the party's patron just as in the past.

It is relatively unimportant to haggle over this matter of opinion as to what Jefferson if he were alive today would do or where he would be. He was thoroughly under the spell of French *doctrinaireism* in his earlier public career when participating as a drafter of our Declaration of Independence and our Constitution; and he never wholly escaped from this. But when he became an administrator the English sagacity in him was revived and he did what seemed best at the time, whether consistent or not with his philosophy, as English and American administrators before him and since have done. If he were alive today he would be in sympathy with the people and with essential democracy and not over particular as to the consistency of his present action with his former theory if he felt that he had new light or that new occasions taught new duties.

Precisely so will it be with a majority of Democrats and for that matter with the American electorate during the next decade or two as they face and settle the dominant issue of the time, which is not so much that of individual liberty as it is of social justice. The defender of historic individualism, whether religious, political or economic, simply has to face the fact that it cannot be maintained as it formerly was; and that to a very considerable degree because in principle and practice it has been carried to such an extreme by the few who have profited enormously by it that the long suffering majority are aroused and in a rebellious mood. If this mood is fierce, if it is premature and threatening, since the ethical development of the average man does not fit him for extension of his control over others in any such sense as the new social relation implies, who shares in the fault? Anarchists in high places who have done iniquity.

The test of the workableness of this new theory as to government on a large scale has yet to be made with us, and we shall have the experience of other countries to fall back upon for guidance in avoiding pitfalls. We flattered ourselves

once that, however much Europe and Australia might experiment with Socialism, we would never have to resort to it. So argued Mr. N. P. Gilman in his economic writings; so argue now Messrs. Cleveland, Parker and Olney of the old-fashioned Democratic statesmen, and the older Republican United States senators. But Socialism is making such advances among our urban wage-earners that President Gompers of the American Federation of Labor has just issued a call to arms; the Roman Catholic clergy of this country are forced to fight it in pulpit and in press; and both Republican and Democratic politicians are beginning to feel a ground swell which is toppling over their carefully laid plans.

### Theism's Great Champion

During the current week the centenary of the birth of James Martineau is being celebrated quietly and reverently by a comparatively small number of men and women the world over; yet it may be questioned whether many men who lived and wrought in the nineteenth century did more for idealism and religion than did Martineau.

When materialistic science and agnosticism were rampant and arrogant and needed to be grappled with, he above all other thinkers or writers in English-speaking lands, so reasoned and wrote in defense of theism and man's capacity to know God, that a large number of men, lay and clerical, were saved from the vagrant fate of not a few who today must have a feeling of bitter regret at their defection from truth, as they witness the swing back of the intellectual world to the position which Martineau so ably championed.

While in the main a rationalist in philosophy, still Martineau had that theoretical and practical valuation of the intuitive which brings him into a class of thinkers of whom our own Edwards was a type, the logician-mystics. God as Cause and God as Perfection were the foci of his thinking, but he also insisted on man's "religious sense," and on "an immediate divine knowledge, strictly personal and individual—born anew in every mind."

Ecclesiastically considered he was like Andrews Norton in the early history of American Unitarianism—so much of an individualist both in thought and temperament, so conscientiously opposed to anything like authority even of the laxest kind, and so averse to being labeled that while it is true that technically he was of the English Unitarian fold, at heart he was not of it. He was his own sect.

Collective knowledge or wisdom had no weight with him, and the collective or social conception of Christianity therefore made no appeal to him. He knew God. Why depend on others' thought of him? He could stand alone in society. Why not let others stand or fall, according to their strength? Like Emerson in this, but never disavowing himself so entirely from the Church as Emerson did, nevertheless he was an individualist in religion with all the limitations which that fact implies. "On looking back over the remembered work of fourscore years," he said, "I find it all summed up in the



simplest of arts—the unreserved expression of whatever took hold of me as true and good.” The test was personal you see.

Esthetics he wot not of. Politically he was Tory, and Southern owners of slaves and the Sultan of Turkey had in him a defender; yet withal he was one of the most spiritually-minded and pious of men, so that in his case the world also sees that dualism of character which has been found in all times, of men of finest speculative gifts, intuitive sensings of the Divine, rapt devotion in prayer and meditation on spiritual themes, highest personal character, and withal most startling indifference to the injustice of the world and its anti-social forces—personal or corporate.

Where there has been one reader of Martineau's *Types of Ethical Theory* or the *Seat of Authority in Religion* there have been ten readers of his *Hours of Thought on Sacred Things*, and his *Endeavors After the Christian Life*, and as writer of the latter books he will live longest, for philosophical systems suffer eclipse, but religion is a never dimmed star. We read these books of the spirit, and “we do not question, we passively receive. Like the impulse from the vernal wood, like the salt breath of the sea, the healing influence steals on us. We are liberated from the vulgar and the mean and the transient into an ampler ether, diviner air. We do not ask for the writer's credentials any more than we trouble ourselves with his opinions—the credentials are there.”

### In Brief

Score one for the Negro race! The will of Mary E. Shaw of Philadelphia gives to Tuskegee Institute \$38,000, the largest sum that institution has ever received from a colored person.

The Congregational ministers of Philadelphia joined in the appeal to Governor Pennypacker to veto the “ripper” bills to which we referred editorially recently as so pernicious in their intent.

Here is more opportunity for protestants. Mr. Rockefeller has given \$100,000 to the University of Virginia and the newly inaugurated president, Dr. E. A. Alderman, boldly says, “They are as good dollars as ever were seen.”

As the century of the birth of James Martineau is now recalling his service to mankind the remark of a well-known Baptist minister the other day is worth repeating, “I always keep Martineau's book of prayers on my desk.”

W. T. Stead who always has been pro-Russian says that once freedom of religious propaganda comes in Russia and a “bright, brotherly, social sort of religion” gets a footing among the Russians, it will spread like a prairie fire.

At a meeting of the directors of the Congregational Education Society last week, Prof. F. K. Sanders was unanimously elected a member of the board. It was voted to add to the list of institutions aided by the society, Hastings Academy, a recently-founded school in Hastings, Okl.

It is reported that in the *Congressional Record* the same eulogy appears three times, delivered in Congress in honor of three deceased members and attributed to three speakers. What a stir it would have made if three ministers had been caught preaching the same funeral sermon!

When scenes of a battle in the far East appear in pictures in our newspapers the morning after the battle took place, or was rumored to have taken place, we suspect something besides necromancy. Yet photographs can be telegraphed. They are reproduced in dotted lines like those of an engraving.

The tragedy of Father Damien's life will be recalled by the announcement that Brother Serapion van Hoof, a Belgian priest, who went to the leper colony at Molokai in the Hawaiian Islands, fully aware of what his mission meant, has become a leper, and now awaits his inevitable fate with Christian fortitude and faith.

Rev. G. Campbell Morgan's home in London is in the outlying country district on Muswell Hill, No. 8 Orange Road, where his five children have out of door country life like unto that at Northfield. He has taken to golf. His physicians have had to curb his preaching passion of late. He was breaking down in health at an alarming rate.

Mrs. Carrie Nation and two other women were last week sentenced by the district court of Wichita to pay each a fine of \$250 and four months' imprisonment in jail for having smashed the windows of a wholesale liquor house. Judgment was suspended during good behavior, but it really seems as though Kansas were returning to a reliance on statute law instead of on the “higher rule” of popular opinion.

Only eight weeks ago *The Congregationalist*, in the issue of Feb. 25, published an appreciation of Rev. Michael Burnham, D. D., on his retirement from his ten years' pastorate of Pilgrim Church, St. Louis. A dispatch, as we go to press, announces that Dr. Burnham died of pneumonia in Denver, April 16. The body was to be brought to Essex, Mass., for burial, services to be held there April 20.

When Congregationalists are agreed on a policy they want to push, they see the advantages of concentration of forces and welcome a movement toward closer organization of the churches, with a moderator who has “a representative function.” But when they disagree, and the moderator speaks with insistent emphasis for one party, the advantages of freedom of the local churches emerge afresh. The *Providence Journal* wisely remarks, anent the Rockefeller gift, that “a more closely knit organization might be seriously embarrassed by such a discussion as is now in progress among the loosely joined Congregational churches.”

The Presbyterian Board of Publication and Sabbath School Work has elected as its secretary, says the *Presbyterian Banner*, Pres. George B. Stewart of Auburn Theological Seminary. If Dr. Stewart accepts this appointment we shall congratulate not only this society but those in every denomination who seek for the advancement of religious education in the churches. This appointment is in line with that of our own Sunday School and Publishing Society in electing as its head Dean Sanders of Yale Divinity School. Both are men of ideals and of practical ideas, who know how to persuade others to join them and how to direct them in putting their ideas to work.

For five years our Minister to France, Gen. Horace Porter, has spared neither time nor expense to discover the remains of Admiral J. Paul Jones, the hero of the War of 1812, whose remains it was known were interred somewhere in Paris. Success came last week, the search ending in the old St. Louis Cemetery. Thorough scrutiny by anthropologists and recognized authorities in such investigations proved beyond peradventure the fact that the body in a singularly fine state of preservation had been found. With suitable honors

it now should be brought back to this country. Would that we had a shrine like Westminster Abbey in London where with suitable religious and military ceremony the remains might be re-interred!

Chaplain Bradford of the Illinois House of Representatives has come very near being head of his class. His prayer for the safety of President Roosevelt as he toured about the wilds of the Southwest and Colorado deserves to be perpetuated as one of the most remarkable specimens of prayers ever delivered in the presence of a legislative audience. He said:

Bless the Chief Executive of this great nation personally and officially, and as he is soon to reach the “happy grounds” on which he has fixed his far-away gaze, and where the wild beasts abound, whether these monsters of the mountains flee from him in fear or fly at him in fury, may he find himself protected by the shield of the Almighty so that upon his return to his home in peace and safety, like thy servant David, of old, he can testify to the people that the Lord delivered him out of the paw of the lion and out of the paw of the bear, and let all the people praise thee. Amen and amen.

### Some Humors of the Situation

A spirited contest like that going on just now in the denomination has its elements of humor, and a newspaper office is one of the best places to discover them. Our correspondence relating to the matter has become a veritable spring freshet. The several thousand communications, more or less, already received come from all parts of the Union and vary in length from condensed telegrams and closely written postal cards to articles of from seven to seventeen pages. The interesting thing about many of them is that the writers are cocksure that they are entirely right and that they wonder how it is possible for any one to take an opposite view and maintain his sanity and integrity. Moreover they report that local sentiment is quite in accord with them.

Allusions to Scripture abound. Some conclusively prove one position while others just as conclusively indorse the opposite view. Proverbs and Corinthians are drawn upon for citations. Zacheus has sprung into a prominence which he did not foresee when he climbed the tree. He and Judas Iscariot seem to us likely to be overworked as convincing illustrations.

Our correspondents, we are glad to say, are not loath to express their own opinion of the attitude of this paper. One exclaims, “Thank God for the good Christian common sense shown by *The Congregationalist*!” And lest we should be exalted overmuch by such approbation the next letter that we take up says, “The moral defense put forth by *The Congregationalist* is weak and unsatisfactory, and more than a dozen men here who were on the side of the Prudential Committee are laughing at the very idea of such a defense.”

A letter from an unimpeachable source names a man whose published protest against the acceptance of the gift has been one of the most emphatic, and says that within three months he has visited the headquarters of the Standard Oil Company, and asked one of the chief officials to get him an opportunity to present to Mr. Rockefeller a benevolent work in which he is engaged for the purpose of asking him for money.

If we do not reply personally to all our letters and do not print them in whole or in part, correspondents will kindly remember that occasionally we have some other little tasks about the office to attend to, and that even a forty-eight page paper, like that which we publish this week, would not contain a tithe of the material which reaches us bearing upon the point at issue. However, we are glad to hear from our constituency. So, “brethren, say on.”

<p>Its Nature, Interests and Pursuits</p>	<p>Life in the World to Come</p>	<p>Reverent Ventures in the Field of Speculation and Anticipation</p>
<p>Last year in our Easter Number we presented a series of statements representing the inmost personal belief in immortality of six men of ripe Christian experience. Their frank disclosures of their personal views proved so helpful to many of our readers that we have secured for the current Easter Number a series of supplementary statements from another group of writers who have been asked to answer this question: <i>What will the life in the next world be like; how related to daily pursuits and controlling thoughts in this state of existence?</i> We are confident that our readers will find this symposium no less comforting and inspiring than the one of which it is a natural continuation.—EDITORS.</p>		
<div data-bbox="683 637 1025 670" data-label="Section-Header"> <h3>Not a Difficult Adjustment</h3> </div> <div data-bbox="578 682 1129 708" data-label="Text"> <p>By REV. ALEXANDER MCKENZIE, D. D., CAMBRIDGE, MASS.</p> </div> <div data-bbox="280 725 842 1103" data-label="Text"> <p>My honored predecessor in this pastorate said that he did not think we shall be much surprised when we reach heaven. I think that he was right in this thought. Many times when in a foreign city, as Cairo or Damascus, after getting my bearings, I have awakened to the thought that I was going about the streets as I should do in Boston, unconscious that I had never before seen the place. I feel that we shall quickly settle into the life of heaven, and go on our way almost as if we had never been anywhere else. Of course our taste and disposition and ruling purpose will not be seriously altered, even when purified and ennobled. They will still be our own, and we shall be accustomed to the change almost at once. There will be a certain relief or release, and a sense of freedom, but these will be in our nature and we shall be readily adapted to the new conditions.</p> </div> <div data-bbox="280 1103 842 1363" data-label="Text"> <p>It is noticeable that the New Testament has very little to say of the world which we call heaven. Even death itself is rarely mentioned. Christ comes and receives his own, who are to be with him in his Father's house. To depart and be with Christ was St. Paul's desire. By the gracious process the body will be made glorious like that of our risen Lord. It is remarkable that our language has no word to describe the passing of the Christian from this world to that which is adjoining, except the words which apply equally to all other men. Even the idea of this passing is much lower</p> </div> <div data-bbox="867 725 1428 846" data-label="Text"> <p>than that of the New Testament, where it is a victory, an advance in life and joy. That which the Christian most valued here is continued there. The very throne of heaven is the throne of God and the Lamb. The highest promise is, that we shall see him as he is.</p> </div> <div data-bbox="867 846 1428 1363" data-label="Text"> <p>In regard to the form of the life I have no clear notion. The spirit will be the same, with certain necessary changes in method. We shall continue to give and to receive and the giving will be the more blessed. There will be opportunity for ministering and being ministered unto. Such service cannot be conditioned upon infirmities. It is too high, too divine. The saints will differ one from another. The wise will instruct the less wise. Those who were old will teach those who left the earth in childhood. There will be room for fellowship in thought and work. There will be varieties of shape and tone in the harps. There may be need of instruction in singing. There will be varieties of experience which will be shared. Possibly there may be ministries to other worlds. "My Father worketh and I work," will be a principle ample enough to include men. Some of the "greater works" may have their place there. Meantime we may be assured that all the training of this world in goodness and usefulness will find employment there. For its own time and purpose this is an excellent world to live in, and we can lay up our treasure where we shall longest have need of it.</p> </div>		
<div data-bbox="546 1438 1158 1471" data-label="Section-Header"> <h3>Learning, Loving, Growing—Its Great Certainties</h3> </div> <div data-bbox="637 1484 1065 1509" data-label="Text"> <p>By REV. G. GLENN ATKINS, BURLINGTON, VT.</p> </div> <div data-bbox="280 1527 842 1882" data-label="Text"> <p>What shall we find when we have reached the land of ultimate light, and what shall we do there? These are minor questions. The major question is, What shall we be there? For we shall ourselves condition and constitute the essential nature of the future life as we condition and constitute the essential nature of the life that now is. Heaven will be nothing we cannot know or enjoy; its occupations must depend upon our capacities and its qualities will be rooted to our needs and possibilities. I shall expect to start there—barring the "house of clay" and the like—pretty nearly where I shall have left off here, and I shall expect to find there, because my heaven must needs be the continuity of my life, all the occupations and relationships which constitute the really essential and permanent worth of life the day this is written.</p> </div> <div data-bbox="280 1882 842 2026" data-label="Text"> <p>When I do come there I shall be tremendously ignorant and I shall need to go to school at once. I shall be busy a long time just getting readjusted. If I am at all myself, I shall need direction, correction, discipline, inspiration there as here; I shall wait upon the preachers and the prophets.</p> </div> <div data-bbox="280 2026 842 2167" data-label="Text"> <p>Meanwhile, there will be always the renewing of broken relationships, the reliving old loves. That will be the most wonderful experience of all. We shall start with the assured basis of an already established love, but with the vast impassable barriers of earth broken down, and shall know soul to soul, the misrepresentations of</p> </div> <div data-bbox="867 1527 1428 1693" data-label="Text"> <p>sense gone like a mist, the silences vocal and the hidden evident. It will be the fourth dimension of love. How spirits that strained through the clay will close together! How the misunderstood will be cleared away! How we shall say at last in the perfectly lucid and sincere speech of that land, "This is what I meant all the while—you understand now!"</p> </div> <div data-bbox="867 1693 1428 1837" data-label="Text"> <p>The heavenly cities will doubtless have a noble kind of politics and the state will need to be ordered. Self-government will be the method of heavenly administration and the republic of God its goal. The occupations of need and obligation will be gone; the occupations of capacity and desire will remain.</p> </div> <div data-bbox="897 1852 1394 1960" data-label="Text"> <p>Beauty will be our habitation. I do not know how the mountains shall there lift their purple summits, how the meadows shall grow green or how the sea—no longer a dread—shall shine and murmur, but I expect to find there heavenly equivalents.</p> </div> <div data-bbox="867 1975 1428 2167" data-label="Text"> <p>We shall grow, love, strive, work, rest, know men, administer affairs, be taught of the wise and good and walk in light and beauty. We shall be free from pain and weariness and the cumulative years. Need will not scourge us, death affright us. We shall work serenely and know with unimaginable directness and certainty. The presence of God will be our light, his fellowship our gladness and "his will our peace."</p> </div>		



### Life Perpetuated and Perfected

BY REV. S. H. HOWE, D. D., NORWICH, CT.

Our attempts to dream at and out the future life are reinforced from at least three sources:

1. *Our intuitions.* We believe instinctively that our life shall come to its full completion; that personality shall find its uttermost fulfillment. The main argument for immortality itself is that we need it for personal development. No evolutionary process is halted in its incomplete stages. Nature does not build bridges in half spans. God will not end his work when half completed, which would argue divine defeat. Theodore Parker said he had used but half his powers. Growth in knowledge and soul power must be assured, if the sanity of the universe is to be preserved.

2. *Science.* The conviction grows that science is to contribute materially to the construction of the final theology. It is likely to shape to a degree our future world conceptions. It has been breaking some lancet windows for us giving us outlooks upon a universe of unimagined vastness and splendor. Its discovery of spirit at the basis of the world forces; its conclusion that the world is spiritual enveloped by that infinite world-soul which finds in visible forces its own self-revelation; its discovery of new natural forces and new uses for those well known; and its own spiritual inferences from investigations on its own field of an infinitely larger life for man in the future make the scientific outlook one of immense suggestiveness. Even our scientific writers are from ascertained facts in nature, postulating a spiritual order for the future which surpasses the dreams of the old mys-

ticism. And all signs will fail if the veil does not grow more and more transparent, as time goes on. Following the lead of a reverent science, which is so rapidly making all things new to us in the realm of nature, we are persuaded that when we get out of the body which is a weight and a limitation we shall get into a universe of undreamed of and surpassing glory.

3. *Scripture.* The Scriptures are restrained and reticent in contrast with the garrulity of theorists and the false religions. But in revealing little they reveal much. All that we know of the future, said Robertson Smith, is that it is full of love. Yes, the future contains God, and life, and love, and joy, and rest, and satisfaction, and service. Of these immortality drops nothing. Life at its climax perpetuated and carried unto its perfection. The wise earthly father does not disclose to the child in the nursery the larger affairs of the world. He is wisely silent and waits for the growth of faculty in the child. Our heavenly Father is similarly limited. There are some things too great to enter yet into the thought of man. Creation waits for the appearance of sons. It doth not yet appear what we shall be. Things "unspeakable" in our human vocabulary; things "passing knowledge" are more suggestive than descriptive terms. I go to prepare a place for you, forces us to think of the infinite resources of the Promiser, and to lay our finger on our lips. Wait is the note to which our life may well be keyed. Wait for the salvation of God. He will do exceedingly above all that we can ask or think.

### Increase of Knowledge—An Ideal Society

BY PROF. GEORGE P. FISHER, D. D., YALE UNIVERSITY

The curiosity to ascertain the characteristics of the world hereafter into which the Christian believer is to be ushered and to abide is natural, if not unavoidable. It is well, however, never to forget that the mystery in which it is invested is not to vanish on this side of our existence. To fashion a conception of it out of the analogies in the constitution of things about us now, is to build on conjecture. Pictures of the Unseen often drawn by fervid authors and preachers attach literal truth to an *ex tempore* apocalypse. Refined Christian thought recoils with John Foster from "a descender on the invisible world . . . which makes you think of a popish cathedral, and from the vulgarity of whose illuminations you are excessively glad to escape into the solemn twilight of faith." The Apostle John tells us, "It doth not yet appear what we shall be"—that is, it is not only not revealed to us, but the mode of our future being has not yet emerged into reality. The Apostle Paul as good as admonishes one who would depict to himself the life to come to bear in mind that he is still a child trying to think and to speak as if he were a full-grown man, forgetting all the while that he sees the world supersensible as through a mirror darkly. The blossom is not visible when the plant is only a bud.

Nevertheless, all such teachings of Scripture are suggestions in part of what we may confidently look for. In the first place, one thing to be sure of finding in the world beyond, in contrast with what we experience here, is a comparatively boundless extent and depth of *knowledge*. Then "that which is perfect" will supersede that which is fragmentary and obscure. In the room of a sensuous organ of knowledge, there will be the completely developed intellectual nature, with a close adaptation to the wide universe then open to perception. The supreme object of knowledge will be God, the vision of whom is so direct and complete as to be equivalent to our "face-to-face" knowledge now of our fellowmen on earth.

"We shall see him as he is." It is that seeing of God which gives blessedness to the percipient. It appears that this knowledge of God must involve a knowledge of the world. His relation to the material universe will be no secret. At present it is not in the power of human science to take cognizance of the invisible forces and spiritual phenomena that have part in the shaping and mutations of matter.

Heaven is the ideal society. One of its characteristics is the total absence of evil, moral as well as physical. With this negative quality is conjoined the mutual fullness of love in all its members, the pervading sway of benevolence in each and for each. The individuality of all who are united by this bond makes it altogether probable that, while we cannot say what will be their particular employments and callings, it is reasonable to believe that there will be such. Surely, since each has his own personal traits and capacities, their social intercourse will give to the exchange of thoughts and feelings an interest unmatched and inconceivable elsewhere. Such a community, in which physically as well as spiritually ideal perfection is realized, cannot be inactive. Evidently abundant means of promoting the happiness, one of another, will exist. Avenues of mutual happiness will stand open and not be left unused. For example, childhood and youth will have their needs, will make their appeals without fear of disappointment, and will be ministered unto with sympathetic delight. History will not be dumb. It can hardly be doubtful that themes pertaining to the divine administration, unsolved mysteries in the course of divine Providence, and kindred topics will be prolific of matter for conversation and instruction. The charms of poetry and art will not be missing and will find a joyous appreciation. Above all, worship, the climax of admiration for that which is most pure and exalted, will be the spontaneous expression of all hearts—not lacking utterance in song.

### Rest, Completeness, Reunion

BY REV. HARRY P. DEWEY, D. D., BROOKLYN, N. Y.

Heaven will afford the opportunity for constant enlargement. The heart will gain in passion, the mind in insight and grasp, the will in staunchness and energy. There are a great many overstrained lives in the world. Work is a blessing, but it wearies and exhausts. Responsibility is good, but it often becomes overwhelming. Soon we discover that life, in the terse description of Professor James, "feels like a real fight," and now and again there come moods to the warrior when he fain would be out of the battle and lay aside the armor. Heaven is to be the realization of that great invitation of Christ which bids us take the easy yoke and the light burden and find that rest which is at once the accompaniment and fruition of toil and the inspiring motive to yet nobler effort.

Again, the expectation is for the rounding out of life's incompleteness. As the night closes in Jesus alone can say, "It is finished." Sabatier has tasks in mind which he feels it would take him two hundred years to perform; Victor Hugo exclaims, "I am just beginning my work!" We would retrace the pilgrimage, correct the errors, undo the blunders and blot out the sins. Life is partial at the fullest. A father grieving over the death of a brilliant child confessed himself most puzzled that the world had been robbed of one who gave such promise of usefulness. Yes, and what of the loss sustained by the boy, setting forth like a ship under eager sail and wrecked in the outgoing harbor? Is he not entitled to compensation for being deprived of the larger knowledge of this wonderful world, vouchsafed to others? How strange that even the aged must depart with so many enterprises untried, so many lands unvisited, so many legitimate pleasures untasted. However prosperous and fortunate our lot, life is in some measure a disappointment; we are at least saddened that the ideal which kindles desire is so far beyond the actual achievement. The conclusion of the journey brings us all to the feeling of Gibbon, who on the last page of his monumental history confesses that the material at hand has been defective and that he has been unequal to his stupendous task. The heaven of which we dream has a real existence, and will answer our hungerings and thirstings.

The supreme appeal of the beatific future is to the affections. The New Testament touches the deepest

springs of our natures when it portrays heaven in the terms of the family—as the natural home of the soul, hallowed in indestructible love. The greeting between Christ and the sorrowing woman at the tomb is pledge that we shall sustain a personal relation with the Lord in the better world. It will be "Mary" and "Master" there, as here, in the sweet mutuality of a preserved affection; and if we are to recognize and be near him, it follows that our friendships with one another are to be perpetuated in the intimacy of lasting reunion.

As we continue to live in the affections and to honor them, this heaven of the heart gains in attractiveness. The topic of immortality recurs with deepening interest; we feel less of repulsion as we contemplate the habiliments of grief; we are not so inclined to shrink from all that suggests the mournful event of death; we can even find a sweetly solemn pleasure in visiting the place of burial. This change in sentiment is due to the influence of personal sorrow. We have secured a property right in the unseen country because dear ones have migrated thither, and it now exerts a more immediate and vital influence upon us. An old lady who had made full acquaintance with bereavement was asked if she ever received intimations of the presence of those who had parted from her, and she replied that she sometimes felt "a drawing." Daniel Webster, in lines of tribute to his angel child, touchingly says that he had expected to become the teacher of the boy, but that now, instead, the boy has become the ancestor, the father and the guide; and the great statesman humbly beseeches the sainted one to lead him on in the earthly path. Surely all who have experienced a genuine sorrow by the entrance of death into the cherished circle, are constrained, if they have held to the Christian faith, to feel that heaven has become nearer and dearer, that life has become more sacred and duty more commanding, and that the gracious ministry of the loved ones has been continued though the veil has hidden them from sight.

Heaven, if I rightly gather the implications of Scripture, will be the fulfillment of what is truest and best in this world; it will grant unlimited responses to the inborn yearnings of our natures; above all, its light and life will be love, and he who here most loves his God and his fellows will there reap the largest measure of joy.

### Work and Friendship Its Best Elements

BY PROF. EDWARD I. BOSWORTH, OBERLIN, O.

I find myself expecting to have further experience in the future life of the things that are coming to seem best and mean most to me in this life. This feeling rests upon my growing belief in the continuity of life. I see that the present has grown out of the past, and I believe that the future will grow out of the present. In the long history of life it seems to be true that what has been highest and best in a lower stage of existence, though it occur but rarely, is prophecy of that which will be commonplace and characteristic in the next higher. The two best elements in the present life are my *work* and my *friendships*. I expect, therefore, in the future life to have larger work and more highly developed friendships.

My thought has been influenced by that definition of life that makes it to consist in the continuous adjustment of an organism to its environment. Man's best life, as he now lives it, consists in adjustment to his physical and personal environment. He adjusts himself to his physical environment through *work*, and to his personal environment through *friendship*. These two elements are not separable. The motive for work upon

our physical environment is not merely the simple joy of achievement, but the desire to produce an effect that shall be of significance to another person. I anticipate, therefore, in the future life an opportunity for work. The Christianized Pharisaism of Paul foresaw the personality in possession of a "spiritual body," and foresaw this body in a corresponding physical environment made up of some finer form of force than is now apparent. "The creation itself also shall be delivered from the bondage of corruption." Modern discoveries are fast revealing the fact that this finer form of force is all about us now. In the future life there will be opportunities for perfected friendships. Those we have loved and worked with here we shall love and work with there. And many new friends will appear.

Great companies of men, working together at a variety of occupations in the brotherhood of the endless life, under the leadership of Jesus Christ, constitute the vision that more and more becomes a reality to me. It appeals to me with increasing power to develop daily my capacity for doing thorough work and for feeling an invincible good will.



### This Earthly Life Enlarged and Enriched

BY REV. CHARLES R. BROWN, OAKLAND, CAL.

In my own teaching, I have rarely ventured beyond the affirmation of continued consciousness for the life to come. Because the Father lives, I am persuaded that the children will live also, but I leave the detailed picture of that life to the individual hope of each believer and to the gracious purpose of God, which will prove brighter, I am sure, than anything which it has entered into the mind of man to conceive.

I am confident that life in the next world will hold a clearer vision of God—the word of the seer was, “I saw the dead, small and great, stand before God.” I am confident that it will be a life of active usefulness—“His servants shall serve him and they shall see his face,” indicating that their employments will be positive and responsible. I am confident that it will all stand closely related to the experiences and affections of this present life, for it is “this mortal” which “must put on immortality”—and this means continuity of conscious

experience coupled with progress in the manifestation of what is an unbroken life.

The controlling thought will surely be the clearer sense of fellowship with God in that which is usual and ordinary. The water of life will there flow, not through the Church nor from other special places of high privilege, but rather “in the midst of the street.” The tree of life will not reserve its satisfactions for particular times and seasons but will offer its ripened fruit every month. And there will be no temple there, for the entire field of human interest will have become the temple, so that the tabernacle of God, no longer localized, will be indeed “with men.” In a word, I believe that the spiritual world like the spiritual life is not something separate and apart from the present, natural world; it is rather the natural world itself informed, enriched and ennobled by the introduction of higher purpose and method.

### The Humanity of the Blessed Dead

BY PROF. LEWIS O. BRASTOW, D. D., YALE UNIVERSITY

As to the nature of the future life, as to its pursuits and their relation to the pursuits of the earthly life, we are not permitted to know, and we may not even worthily conjecture. And yet from the indestructible qualities of human nature, qualities that must survive the experience of death, if the dead still live, they live consciously. It were indeed a meager life, if life at all, that were not conscious life. “They have no rest day and night,” may be more broadly significant of activity and achievement than the seer of the apocalypse conceived. If the soul still lives, its social sympathies survive, and the future life will be a community life. Thus the Scriptures represent it. It is the life of “a great multitude,” a great communal life. Its social harmonies are among the chief characteristics and glories of that high estate. If the blessed dead are human still, they have not lost the old love of earth, and the old longing for fellowship and the old aspiring and the old striving for holy achievement. And what mean “the prayers of all the saints,” and the lofty, accordant praises and jubilations of the “great multitude,” if they be not a perpetuation of the old fellowship instincts of earth?

To just what occupations all this points we may not adequately conjecture, and it would be unwise to attempt it. But that these occupations, whatever they may be, have some “relation to controlling thoughts in the present existence,” we may reasonably surmise. And this may give the blessed dead touching points with the living. Here may be a basis for fellowship between

saints on earth and saints in heaven. Why may not the Church avail itself of such fellowship? The Church on earth and in heaven are one. The saints are human. They remember, they love, they desire, they aspire, they pray, they worship, they achieve. If they pray and remember, surely they must pray for us, and we, too, should remember them.

The Church has never wholly forgotten its blessed dead.

The power of the Roman Church is in some large measure in its grip upon the continuity of human life. Prayer with the sainted dead was at an early period one of the forms in which fellowship was realized. When on earth the Church prayed, whether in the common worship of the sanctuary or in the holy eucharist, or in the burial of the dead, it entered into fellowship with the saints above.

We Protestants need our saints' days, our memorial days, commemorative of our own dead. In all our highest and holiest services we may well remember that the saints have never died to God and are not dead to us and are still a part of God's great Church. We need to remember ourselves as in relation with them. And if we may hope that they remember us and pray for us, why may we not remember them and pray for them? Prayer for the dead may be no function committed to the Church, but it is no function of Protestantism to repress the instincts of the Christian heart. The saints in heaven are human. Shall saints on earth be less human?

### Earth's Momentary Rapture—Heaven's Permanent Mood

BY REV. CHARLES A. DINSMORE, WATERBURY, CT.

The lofty speculation to which our theme introduces us cannot be without interest, for we all have launched great ventures on the deep which lies beyond the bar. Humanity's persistent dream of immortality was never more credible than it is today. Modern psychology teaches that only the fringe of our natures has been explored, and that the soul's chief characteristic is its capacity to absorb from other lives. If there is “One God, one law, one element,” then we are justified in assuming that life always and everywhere is essentially the same, and that heaven will be the lifting into higher ranges of insight, power and enjoyment of that spiritual personality which is here so imperfectly developed.

Yet while life is continuous, death must work a more radical change than we are wont to imagine. In a moment, in the twinkling of an eye, we leave the body—the only instrument through which we have learned to think and act; we are deprived of the associations which have aided us, the usual standards by which we have judged ourselves, all the conventionalities by which we have been protected and deceived; and alone, in our naked characters, we confront untried conditions. No wonder the Scriptures declare that after death cometh judgment. Death itself is a most searching judgment, testing to the uttermost the quality of the soul.

But while the soul at death takes a prodigious step

in the direction of its final destiny, we have every reason to believe that it will come to its ultimate perfection by a process of growth, maturing through new visions of truth, stern discipline, abundant service. The grave, then, erects no barrier checking the power or the desirability of prayer. Why should we hesitate to pray for all chastened spirits, whether living here or living more intensely in higher ranges of existence?

To the question, What passage in the Bible best describes the supreme blessedness? Thomas à Kempis once replied, "His servants shall serve him." There is a sentence flashing a deeper light into the mystery—"They shall see his face." The rapture of the redeemed is the vision of God; they hasten to service constrained by the ineffable glory there unfolded. "This is life eternal to know," said the Master. "Then shall I know," echoes the chiefest of the apostles.

Foregleams of this eternal ecstasy have been granted to elect souls; luminous moments when the soul emerged from the trammels of the flesh, faith ripened into clearest intuition, and for one ravishing moment they saw and felt the real presence of God. It was in such exaltation of his highest nature that Isaiah saw God high and lifted up. Dante by faith saw truth enkindled along the stairway of the eternal palace until he entered the final state where there is "light intellectual full of love; love of true good full of joy; joy that transcends every sweetness." As he drew near to taste of the ultimate blessedness, he found it to consist of the entering of his sight "more and more into the radiance of the lofty Light which of itself is true." When his passionate

spirit saw all things subsisting in that perfect Light, bound with love in one volume, he had no higher ambition than to convey one spark of the glory to the future people.

It is a far cry from Dante to Walt Whitman, yet to this rugged, unkempt poet of democracy, loathing one transparent summer day on the grass, there suddenly arose and spread around him "the peace and knowledge that pass all the arguments of earth" that the "kelson of the creation is love." Gov. John A. Andrew, as the result of welding his soul as by fire to duty, could say in later life, "I have lived long enough to feel, not merely to think, how careful and tender are the dispositions of the Divine Providence, arranging, I suppose for all, the best that is possible for each, in view of both time and eternity."

This sense of God as all and in all which has been granted to richly endowed souls in some sun-crowned hour of this mortal life is a foretaste of an ever-increasing vision. What is now a flash of intuition will become the light of common day; the rapture of a moment will be our permanent mood.

There will rise before our clarified minds such a vivid conception of the infinite riches of God in Christ Jesus; we shall have such a vision of the shadowed history of men and of our own imperfect lives penetrated and enfolded by the wealth of divine grace that there will steal into our hearts a sweetness beyond that of the songs of the angels. To see face to face; to intensely realize God in all things; this is the source of our joy and service.

## For Endeavorers

### PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, April 30—May 6. Prayer for Missions, at Home and Abroad. 1 Tim. 2: 1-8.

In a recent sermon that enthusiastic advocate of missions, Rev. R. F. Horton of London, put himself for the moment in the position of a day laborer who might be tending a machine from morn to eve, and said that if such a person would, before he goes to his work, say, "Thy kingdom come," thoughtfully and reverently, he would be doing something definite and worth while for missions. What a good suggestion this is for our crowded lives! Bishop Thoburn of India says, "If all true believers could only unite, not in repeating the words merely, but in uttering from the heart, the first petition of our Lord's Prayer, 'Thy kingdom come,' the nations would be shaken and the kingdom of God begin to advance with mighty strides toward universal triumph." S. D. Gordon, the author of that excellent book, *Quiet Talks on Power*—which I commend to all Endeavorers—has set forth convincingly how a believer through prayer can bring about certain results at a definite point on the other side of the globe.

If this seems to you incredible, read the history of missions and see how over and again prayer, importunate, persistent, specific, has accomplished that which labor of neither hands nor brain was able to effect. Gossner, the devoted Berlin pastor, is said to have prayed mission stations into being and missionaries into faith. The German peasants who constituted Pastor Harm's congregation at Hermannsburg, in fifty years raised over \$2,000,000 for missionary work, and the great instrumentality on which they relied was prayer. In the early days of Mt. Holyoke Seminary Mary Lyon, the principal, said one morning to her pupils, "We must pray more for Miss Fiske of Persia, and her school of Nestorian girls." On that day a remarkable revival began in that distant school.

We ought to be specific in our prayers. In-

stead of using general phrases like "the ends of the earth," "the frontier," "the dark places of this city," why not mention Calcutta, Kyoto, Euphrates College, New York city, Chicago, Oklahoma, and instead of lumping all the workers in some such category as "our heroic brethren at the front," why not occasionally single out some whom you know, or about whom you have read, or whom your church is helping to support? Project yourself into the life of the workers. Pray for them in their different functions as teachers, as evangelists, as arbiters between class and class, as physicians and nurses, as builders of a new civilization, as participants in world movements. Pray for them under existing conditions, that the revival now in progress in institutions in China, which in one case has led 100 boys to decide for Christ, may be the forerunner of a mighty movement that shall affect the whole nation; that our workers in Japan may have wisdom and courage to follow up new lines of opportunity opened by the war, that those engaged in the effort to Christianize various classes of immigrants now flocking to our shores, may have patience, courage and tact equal to the difficult task.

Pray, too, for the missionaries in their inner and personal life. John R. Mott says that the main request of the two thousand missionaries whom he has met in his travels is that the home Christians should pray for them. What a small thing for us to do and how we neglect it. Think of them, too, in their trials and hardships, in the parting with their children when the latter are sent to this country for education, in their removal from intellectual and spiritual comradeship. Pray, too, for the administrative boards and their officials with all the difficult and delicate questions before them and the constant burdens arising from the insufficiency of money wherewith to carry on the enterprises.

Two simple aids to prayer: A map—frequently one fosters a praying impulse. At the General Assembly of the Free Church of Scotland several years ago, Dr. Somerville, the moderator, kept before the body an atlas, and at each session prayed for some one land. We need also to read about missions in order to pray intelligently and effectively. How

could you ever have prayed for your soldier friends who went out into the Spanish War, had you never read the papers telling about their experiences on the fields?

Remember also the influence of united prayer. Jonathan Edwards sensed its value and in 1747 summoned his fellow-Christians to pray for the world's evangelization. The movement then inaugurated crystallized into the monthly concert of prayer, in which the Christian world united. Today the London Missionary Society, which corresponds to our American Board, has leagued together thousands of earnest souls in the "Watchers Band." They undertake to pray once a week for the society and its missions. Why not seek to enlist others, if only one or two daily, or at least weekly, in prayerful recognition of the kingdom of God in its making the world over?

## Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, APRIL 14

Mrs. A. H. Johnson led the meeting. Miss Alice Seymour Browne, secretary of Young People's Work, spoke of the growth of interest and the formation of new societies among young women. Miss Mary Fowle, a missionary daughter from Western Turkey, told of great religious interest in Talas and neighboring villages. Mrs. Leavitt, formerly a missionary in Japan, told of invalid missionaries, one in Japan, one in this country, whose faithfulness in weakness brought forth blessed and abundant fruit.

Atlanta University, with a noble record of more than thirty years, is beginning a new era of prosperity. The Oglethorpe School building has just been completed, and the ground for the Carnegie Library building was broken March 8. At the first intercollegiate debate between Atlanta and Fisk Universities, held in Atlanta, March 10, the award was given to Atlanta. The debate was listened to with great interest by the students and by people of the city and surrounding towns. It was regarded as a sign of notable advance in Negro education in the South.



## The Value of Preaching Immortality

A Desirable Swing of the Pendulum in Pulpit Emphasis

BY REV. GEORGE L. CADY, DUBUQUE, IO.

It has been about twenty or twenty-five years since the voice of the first Christian sociologist was heard in the land. These men, whose names have become household words and whose utterances have been repeated from every pulpit, brought the Church to with a sudden jerk and arraigned us for our too much "other-worldliness." For centuries the Church had been laying its emphasis upon the province of religion as being entirely for a world that is to be. Because of this, holy men withdrew themselves into caves and monasteries, or, like Simon Stylites, built them houses upon pillars as near heaven as they could, in order to give ocular demonstration to the fact that they were heirs of another realm.

The chief work of the Church was to get men out of this world and through this world with as little contact with the world in transit as possible. Therefore the Church sang, "I'm a pilgrim and I'm a stranger, this world is not my home." The world might be a hell and it might be fitted to consign men to hell here and hereafter, but that entailed no particular religious duty upon men. Having been born into it, the problem was how to get out of it in the neatest and cleanest way possible. The salt was good, but it was kept in a cut-glass dish on the sideboard and not put in the daily food of men. The light was bright, but it was hidden under a bushel for fear that its rays would be lost and none would be left for a world that was to be. The heaven was strong, but it was hidden in a napkin and not put in the social meal to do its work.

But the sociologist came, and all this was changed. He told us that it was the business of the Church to save not only the men on the wreck, but the wreck itself; that we must not wait for a "heaven to be," but we must bring heaven here upon earth; that it was folly for us to dream of the bliss of the eternal while the temporal was so fashioned that a large class were damned into the world, damned in the world, and damned out of the world. He opened our eyes to the duty of the Church to the slums, to the laborer, to the prisoner, to the sweat shop, and to political corruption, and told the Church that she had a duty to perform here and now or there could be no heaven for the Church, because she had brought no heaven for the lost sheep of the house of Israel.

The Church changed its emphasis. Now it began to clear its decks of many of the life-saving appliances, and installed its wrecking apparatus for the saving of society. The institutional church sprang up; the social settlement was established; the sermons took on a more earthly tint, and the doctrines of theology gave place to sociology. Other-worldliness gave place to this-worldliness. Heaven and hell, eternity and immortality disappeared from the pulpit or were laid away to be displayed only with Easter lilies. The book of Revelation, with its vision of heaven and the glory of the presence of God, was

relegated to the rear, and the Sermon on the Mount became the Bible of the Church. Arguments for immortality partially ceased, and many in the church pews lost faith in personal immortality and learned to content themselves with the immortality of personal influence invested in changed social conditions.

I do not complain of this change, for it was inevitable that it should come and it was necessary for the preservation of the Church and society. The vast results to society of the change of attitude of the Church are such that we would exchange them for few other gifts. The Church can never be too seriously confronted with the fact that the ambition of Jesus was to bring the kingdom of God here and now as a preparation for the kingdom to come. But we have overdone it. I think it is not without significance that this change in emphasis is almost contemporaneous with the dearth of revivals. Assurance of immortality is waning, though mankind was never so hungry for it as now. The touch of the Church with spiritual truths is not so vital as it once was, and the power of the invisible over the visible is broken. We would not abate for one moment the emphasis of the Church upon civic or social duty, but these things ought ye to have done and not left the other things undone. The one vital need of the hour is that we shall reintroduce our people to the great doctrine of immortality as the great corner stone of religious faith and the spring of confidence in spiritual verities.

When you strike this chord you strike the deepest note in human life. By no other means can you sound the depths of man's soul as by this. All your appeals to his present or the present about him only strike on the surface and awaken momentary interest, but when once you have appealed to his innate reverence and longing for immortality, you have the whole man leaping out to meet you.

Sometimes men think that they can do without immortality and that they have stilled the insistent voice of the centuries which cries, "If a man die, shall he live again?" but the next age blazons it on its banner and continues the world search. A scientific age thinks that it will content itself with the phenomena of the world, appeasing its hunger in rocks and stones and flowers and stars and protozoa; but, following the lines of life, even the scientist is compelled at last to project himself out into the future and ask what becomes of life under the law of conservation of energy. One man plunges his life into business and spends his years upon the things that are seen, but at last he stands beside the grave of a loved one or feels the things which are seen gliding from his hands, and the unseen world gathers about him in mist and wonder, and the question comes from fevered lips and quivering voice, "If a man die, shall he live again?" You may go to the world within your apologetics for religion and the ethics of the Sermon on the Mount and even the gospel of the Fatherhood of

God and the brotherhood of man, and you will arouse but comparatively passing interest; but touch the question of immortality and promise to answer the heart's longing, and you have the whole man in your grip—you are sounding the last fathom of his oceanic life. Nothing is more historically evident than that it was the doctrine of immortality which gave the early Church its power, and that the confidence that they had in the resurrection of Jesus was what transformed the cringing, despondent disciples into that band of warriors which took the Roman Empire for Christ. This is still the key to the situation and the secret of our power—the power of the resurrection.

A professor once said to me that the book of Revelation is the most inferior book in the New Testament. I do not know where it must be placed from a literary standpoint, but I am sure it is impossible to calculate what a leverage it has been for uplifting and inspiring men, holding them as with a mighty magnet to things above the fearful world in which they lived. When all "that is" seemed to be crumbling into decay, and the government at Rome reached forth against the Church, then John closed his eyes and saw "the holy city, new Jerusalem, not made with hands, eternal in the heavens." When the city of Rome lay in ruins, sacked by the northern hordes, when the churches were rifled, Christian maidens were brutally outraged, when lust and rapine and plunder walked abroad in the deserted streets and God seemed dead and the world turned over to the devil—then it was that Augustine, amid the smoking ruins of the imperial city of earth, lifted up the city of God and inspired men to hope for a city whose ruler was God and whose citizens were saints. The power of such dreaming and such preaching to keep men ever conscious of a spiritual inheritance cannot be measured, neither can it be exaggerated.

### The Home Missionary Fund

FOR SENDING THE CONGREGATIONALIST TO FRONTIER WORKERS

"T." .....	\$18.00
Miss Mary J. Messinger, Detroit, Mich. ....	2.00
Junior C. E., Brighton, Mass. ....	2.00

#### SPECIAL CALL FUND

For sending *The Congregationalist* to missionary reading-rooms, retired pastors and others who appreciate the paper but are unable to pay its subscriptions.

"T." .....	\$8.00
"M. P.," Whitman, Mass. ....	3.00
S. Conc, Peoria, Ill. ....	1.00

#### THEY MISS GOOD READING

This appreciative testimonial comes from a home missionary, until recently in a pioneer church: "I very highly appreciate the courtesies shown by the friends of home missionaries, who have contributed to the fund for sending us *The Congregationalist*; such favors are wisely placed, for home missionaries miss good reading as much as anything else." A generous amount has already been contributed to the fund for sending *The Congregationalist* to home missionaries, but not enough to "go round." The others would be glad to receive it.

A moment's insight is sometimes worth a life's experience.—Holmes.



## THE CONVERSATION CORNER



### The Children's Winter Sports

**W**HEN I asked the children to write about their sports, it snowed and it blowed and it was cold, stormy weather, although now the robins are singing, the roads are dry and the cycles are cycling. All the same I will print the letters, beginning near home and getting as far as time and space and D. F. permit. The boy who sent the pictures starts the "snow" ball rolling.

*Dear Mr. Martin:* One day after it had snowed us fellows took our shovels and went to have some sport. If any of the kids had any shoveling to do, we all helped them. Then we came up to the porch to take our pictures. About a week after, I was skiing when Mamma came out and took my picture. She happened to catch Bismarck, the dog. You asked me what kind of a dog he was. He isn't any kind of a dog but a dog! After we stopped shoveling we jumped in the drifts and had a snowball fight.

One day Tommy and Marvin and I were sliding on the ice, and the Italians said to get off the ice, and Tom and Marvin and I ran, but Allen called us back and we went to a small pond which he had found. Marvin and Tom and James and I went to the pond. Tom and I went part way and we got scared and ran home. Tom left his sled over in the woods and Marvin left his double runner over in Miss T.'s yard, but he got it, and Tom got his sled too.

*Near Boston.*

FRANKLIN S.

*Dear Mr. Martin:* I bought a hockey stick and am having lots of fun. I began to learn to skate too, and it is great fun. There are four ponds that I can skate on.

*Brighton, Mass.*

HENRY H.

*Dear Mr. Martin:* . . . We had double-runner skates till this winter Papa bought us single-runners. We each have a new round-runners sled; they go better than flat runners. We live half way up a hill.

*North Hatfield, Mass.*

ALDEN W.

*Dear Mr. Martin:* You asked me in the bird number about the steers that we hauled wood with last winter. They are too big for the yoke this winter, and we have not had time to train up any others. My sister and I went sliding and skating this morning. I have made a sled and a harness for her dog Beauty. My father is cutting off quite a little wood this winter, so that next winter we shall have wood enough to haul.

*South Berlin, Mass.*

WALTER A.

That mention of winter wood-cutting reminds me of the P. S. to a private letter I had in February from a farmer away up beyond South Berlin and North Hatfield, which gives a touch of winter life on the farm.

Too tired to write more, as I have been drawing logs all day, eating my dinner by a little fire in the woods, being out from 7 A. M. till 6 P. M. Some days have seen no fire at all until I got home at night.

That little P. S. interested me very much, for I remember how, more than —ty years ago when I was a boy [Why didn't he say *seven-ty* and done with it?—D. F.] I went to that same old farm in the sugar season and rode on the ox-team as it gathered the sap in barrels; the big boy who drove the oxen jumped off and

stretched himself out on the ground, leaving a fine *intaglio*—see if that is not the artist's word for it—on the soft snow!

*Dear Mr. Martin:* There is a big snowdrift behind our house ten feet deep. I have a snow house in it, and I have a big hill to slide on and a brook to skate on. I have hauled wood with my steer.

*Foxcroft, Me., R. F. D.*

THOMAS H.



SNOW-SHOVEL BRIGADE

*Dear Mr. Martin:* Papa bought some slabs last year and left them at the sawmill. This winter Charles and I went for them with our horse Harry and a neighbor's sled, about four miles down hill. Harry went pretty fast, especially at the cradle-holes. We take turns sawing up the slabs. I usually shovel the front path, and I dug a snow house from the path. It had a snow roof, and I used



THE BOY SKIS, THE DOG SEES

sacking for the door and floor. Mamma reads the Corner at dinner Sunday afternoon.

*Danville, Vt.*

CLARENCE C.

*Dear Mr. Martin:* . . . We have a shorter way to church through a yard, a field and by the horse-sheds. When the snow drifted we tried to keep it open. So Barton and I shoveled it. Barton got in up to his waist. The snow has melted now, so the sliding is spoiled, but the sap is beginning to run. Are you coming to see us this summer? [Yes, if you will save some snow to "wax" the sugar on!—Mr. M.]

*Danville, Vt.*

MARY C.

*Dear Mr. Martin:* I am seven years old, and I want to be a Cornerer. [You must have grown since I saw you in Connecticut and Nantucket, a few years ago!—Mr. M.] Mary and I made two forts, one at the end of the garden, the other near the barn, where was a snowdrift higher than my head. I dug down to the ground and put the chunks of snow on the sides of the fort. It took about half a month, because the fort was big, and the snow was hard. I made a snow man. For the hat I used sawdust, for his eyes two pieces of coal, and snow for his nose. I have had lots of fun this winter sliding in the road and on the crust.

*Danville, Vt.*

BARTON C.

*Dear Mr. Martin:* I am a Cornerer too. I am seven years old. I have a sled called a flexible flyer. One of my little schoolmates has one, too, and we used to have races, but mine almost always beat. Sometimes he got even with me, but my runners were more used to the snow.

*Montclair, N. J.*

CHARLES C.

*Dear Mr. Martin:* I thought I would write and tell you that I wanted to be a Cornerer. I would like to tell you what I did this winter. I slid down hill on my sled. I had many snowball fights. This spring I play marbles with my big sister, and I have 34 marbles.

*Manchester, Io.*

HERBERT P.

*Dear Mr. Martin:* This winter I played out doors in the snow. My large brother William built us children a snow house. We had lots of fun in it. We played that we were Eskimos. The boys were the men, and they would go out and hunt seals. And we girls were the women, and we stayed at home. [Dr. Grenfell showed fine pictures of that, but I think that sometimes the women go out too in their *oomiaks*.—Mr. M.] This spring when it thawed and then froze we skated.

*Manchester, Io.*

EDITH T.

*Dear Mr. Martin:* Papa said you would be interested in the game the boys have caught this winter. My brother Guy has a shepherd dog that just loves to hunt, and he can run very fast. He has caught two jack rabbits this winter and dozens and dozens of common ones. One snowy day two of the boys caught 80 rabbits and took them to market. They sell for 60 or 70 cts. a doz. in good freezing weather. Guy caught 15 minks (a good mink skin sells for \$1.90), besides many polecats, opossums, muskrats and civet cats. Guy's whole catch sold for about \$25.

*Appleton City, Mo.*

LOUIE W.

Several of the above letters are from parsonages, and the next one is from a parsonage in far-away Cuba—for the letter heading has this, *Pastor de la Iglesia Congregacional*. (I knew that pastor many years ago when he was a young refugee from the old Cuba of Spanish misrule, and it seems strange now to get letters from his children with such a heading!)

*Dear Mr. Martin:* You asked in your letter if we had snowdrifts here. Of course it was in fun, for here in this sunny clime we have no snow, frost or even cold weather. The boys play baseball and other games, and the girls have parties and all sorts of outdoor amusements all the winter. We have blooming trees, green meadows, beautiful flower gardens and clear skies. Come and see us next winter! [I will—if I can!—Mr. M.]

*Guanabacoa, Cuba.*

MARIE S.

*Mrs. Martin*



# Spiritual Harvesting

BY REV. E. E. FLINT, CRESTON, IO.

With the eager hope that I may lead some brother pastor to win more souls for Jesus, I give these few words of experience:

Since my ordination in 1895 there never has been a communion when members have not been received into the church; last Easter being the climax when forty were received, making nearly 500 since 1895. The chief reason that I assign is, "The grace of God."

But we are poor husbandmen, if we do not believe as supremely in reaping as we do in sowing. We content ourselves too often with the saying, "We will sow, even if we cannot reap." The farmer who is forever sowing is a poor man for the soil. Detail work counts. Getting track of people is the initial step in saving souls for the church. We draw enough new people every Sabbath to keep us working half the following week. Have faith in "printers ink" and get people to work.

I have a head usher at each service, who is instructed not to leave the door. He is supplied with the following card, to which is attached, by means of a string through a punch hole in one corner, a neat little pencil.

## ACQUAINTANCE CARD

The pastor desires your acquaintance. If this card is placed in your hand, WRITE YOUR NAME below, AND DROP IT in the collection basket, or hand to the pastor at the door.

I get most of my church letters by this means; at one service it brought me three.

There is no better time to make an appeal for candidates for church membership than at the close of the communion service. People are in a frame of mind then to make a decision upon that question. If you fail to receive some response to such an invitation, your experience will differ from mine; you will then have two months to develop such cases, and these are sure to link with them others. Some will say to you, "I wish I had had my letter today to have come into the church." Be ready for them. It is sometimes harder to win a church letter than a soul. Here is a specimen card that I always carry with me:

CRESTON, IO.

To the ..... Church in .....  
Dear Brethren: As in the providence of God I am now located in .....  
It seems best to transfer my membership to the church where I now worship.

Will you, therefore, grant me a letter of dismission and recommendation to the ..... Church in .....  
Please mail the same direct to ..... (pastor), and oblige. Yours, etc.

Many will sign such a card as this when they will not write for a church letter. Others will say, "I wish now I had joined the church today." Be ready for them. This card I always have on my pulpit stand and in my pocket;

## APPLICATION FOR MEMBERSHIP

I have ..... been baptized; (if by letter), I was (am) a member of the ..... Church in ..... which I joined .....

I cheerfully sign the following statement of my personal faith:

I trust in Jesus as my Saviour, and have given my heart and life unto God.

It is my purpose ever to make God's will my own, and I pray that I may always love him and keep his commandments.

I wish to join this church, believing that I can thus best serve God and men. If received, I will contribute as I may be able toward its support and benevolences, and assist in all other ways possible.

Who does this work of looking up and following up? A Christian work committee of three appointed from each ward in the city. This committee the pastor uses to keep in touch with the members of his church. Each of the committee is given a note-book at the beginning of the year, with the names of the members in his ward, ruled so that each one's record for attendance at services and general conditions are noted. Once a month the pas-

tor takes the book of each chairman and takes out the leaf, to which is transferred the work of the other members of the committee. Where there is too great evidence of negligence the following card is filled out and sent to the negligent member:

Dear Brethren: Our record system for church attendance for this year shows your attendance for the month of ..... to be as follows:

M (name).....	Morning	Evening

I truly hope that no sickness or necessity will so interfere with you during the present month as to keep you from regular attendance upon the Sunday services of the church. Give good heed to the importance of the evening service.

If any error appears in the above, the pastor would be pleased to have it reported to him.

Every member is made to feel that he counts for something somewhere.

What is the end of all this? To save the lost and anchor them to the church. Such a method accompanied by evangelistic preaching has given good results and done the work of an evangelist. "Too much red tape," some will say. Very well; but one week of hard work at the beginning of the year makes fifty-one weeks of easy work. God has blessed me in it; may he bless others.

## Christian News from Everywhere

During the last twelve months Rev. Marcellus Bowen of the Levant Agency of the American Bible Society reports the distribution, from Constantinople, of 100,000 copies of the Bible, in thirty languages. The field covered extends from Bulgaria on the north to the Soudan on the south, Egypt, as well as Turkey, showing an increase over the circulation of the previous year.

The Filipino Progress Association, with Felix Adler at its head, has petitioned President Roosevelt to urge the Philippine Commission to carry out the recommendations of the special committee appointed to report on the opium problem, of which committee Bishop Brent was a member. The committee reported in favor of a State monopoly with ultimate prohibition; the Philippine Commission is reported as favoring a system of high license.

The London Sunday School Union Council has approved a plan to send a commission to study American methods of Sunday school work. The idea was suggested by the visit to this country of the Mosely Education Commission last year. It is expected that a number of men interested in Sunday schools will attend the International Convention at Toronto next June. They are to be asked to take up some field of investigation during their stay in America, and on their return to meet to compare notes and draft a report for the consideration of British workers.

General William Booth from Jerusalem, which city he has just visited, sends forth a passionate appeal for downtrodden humanity. He is not unmindful of what is being done today for the uplifting of men, but he feels the "time has come to go further out and deeper down than ever before into the ocean of moral depravity and woe, into this veritable hell upon earth, to seek out and save its denizens of darkness." He asks the reader of his appeal not to pass it by because his name has no high place on the roll of church dignitaries, or because it is unrecognized by any popular school of philosophy, or is not indorsed with the authority of any powerful government.

Rev. Timothy Richard, the English Baptist missionary, than whom there is no foreigner in China who is nearer the origins of all reform movements within the empire, is back in England and later will visit this country. His mission is to create sentiment favorable to disarmament or reduction of the military

strength of Christendom, so that missionary and reform movements in China may not be hampered by any inconsistency between professions of peace and deeds of war. Interviewed by the *Christian Commonwealth*, he says that he agrees with Chinese Gordon that the Chinese are the coming race. He says that the fact that three of the leading princes of the royal family have visited the Occident and returned impressed with the need of reform in China augurs well for a speedy alteration of the attitude of hostility toward Occidentals into one of sympathy and desire similar to that taken long since by the Japanese.





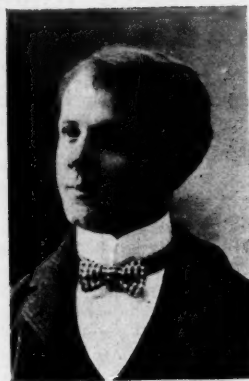
REV. ARTHUR O. PRITCHARD



REV. WILLIAM D. STREET



REV. W. B. ALLIS



REV. R. J. GODDARD

Rapid and Sturdy Church  
Growth in a Suburb  
of New York

## Westchester County

By Rev. Sydney H. Cox

Congregationalism Wel-  
comed by Incoming  
Multitudes

Congregationalism expands with the Greater New York. With its forty-two miles of territory, the Bronx has increased its population in a single decade by 128 per cent.; the next larger increase to it in the United States being Portland, Ore., with 95 per cent. Six steam railroads pass through it and it has 120 miles of trolley roads, two elevated roads, besides the subway and others soon to be started. It is bounded on three sides by water, and has a splendid harbor at Port Morris. If, as proposed, this harbor becomes the regular landing place for the great transatlantic traffic, saving 300 miles of the present route, who can conjecture the immense future of the Bronx and its contiguous territory? These things have created Congregational visions, so that our ministers and laymen in the Bronx and Westchester are seizing every opportunity.

In these two districts are 15 churches and four more in process of making. In the Bronx, Congregationalism is sixth in order, with seven churches. Out of the 105 churches already existing 28 are Roman Catholic and 23 Protestant Episcopal.

### THE WESTCHESTER EXTENSION

In the last ten to fifteen years seven churches of our fellowship have been planted in various sections of Westchester County and two more await near developments. Nearly twenty miles from the Battery we reach *Mt. Vernon* Church, founded in 1892, and four years later, under its first pastor, Lewin F. Buell, made self-supporting. It has just decided to erect a modern building in a residential section, yet near enough to a less prosperous region, so that the sociological work established by the second pastor, Owen R. Lovejoy, may become even more effective.

First Church, both pastor and people have secured the confidence of the town by their efforts for civic uplift. The coming of Rev. W. B. Allis means a steady development of the same policy along practical and spiritual lines. Before long will be established the first actual saloon substitute without intoxicants. In the six years of his pastorate, Mr. Lovejoy brought the membership up from 75 to 275. The peculiar work accomplished by the church has sent its reputation far beyond the state's borders.

A mile or so to the north is the *Mt. Vernon Heights* church, where Rev. Reuben J. Goddard has been since 1901. The church is nine years old, but until 1902 was combined with North Pelham, another small movement. The membership has doubled in two years, being nearly 100; the Sunday school averages the same number in attendance; and receipts are nearly four times as large. The edifice has recently been enlarged, and is one of the most

attractive in the vicinity. People of all denominations, even Roman Catholic, are found in the prayer meetings and Sunday services. Now that traveling facilities are encouraging many new buildings on the hill, the church is sure to prosper.

Further over toward the Sound is the small chapel at *Pelham*, as yet not much affected by the outpouring of people from the city. Services are conducted by Rev. Wayland Spaulding, and in the last year over 20 members have been received. Secretary Shelton is waiting for the right moment to push this enterprise along the same lines that have brought success in the Bronx. The Pelham Manor region will quickly develop when transit promises have been fulfilled.

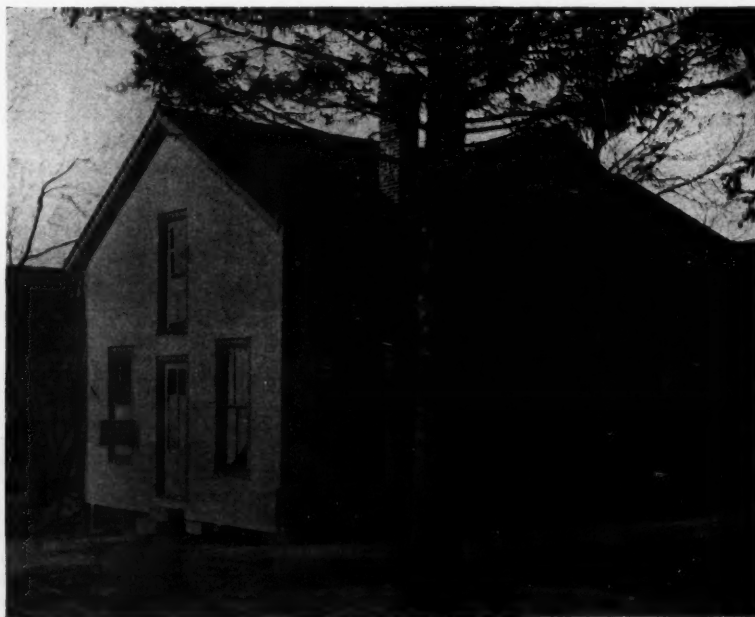
Still nearer Long Island Sound is the Swedish Church at *New Rochelle*, gathering a congregation of 150 every week. Recent progress has been due to the energy of Rev. G. A. Suber, who overworked and was obliged to retire for a rest. The Swedish churches in Manhattan-Brooklyn Conference naturally keep up a fellowship of their own. *New Rochelle* is quite noted for its "Forum," a development of the People's Institute in New York city, held Sunday afternoons in the largest hall in town, where some of the nation's leading thinkers deliver their message.

### PORT CHESTER

Twenty-seven miles northeast of New York we come to this town of 10,000 people whose larger progress has been blocked by a great railroad system preventing the competition of trolley lines and better service. It is expected that the four-track trolley system to New York will be begun in May. Hence building operations are in full swing, a single contract a few days ago calling for thirty houses. The new road promises to land people at New York City Hall in thirty minutes at slight cost—one reason why its construction has been blocked. Port Chester church has received forty-one members in eighteen months. The building is well arranged and the location admirable. The resident membership, 101, is twice what it was eighteen months ago.

### SPONTANEOUS CONGREGATIONALISM

Eight miles north of Port Chester is *Stamford*, just over the Connecticut line. Eight miles west is *White Plains*, about to be connected by trolley with Port Chester. Eleven miles further west is *Briarcliff Manor*, containing Walter W. Law's famous dairies and conservatories. Mr. Law's social experiments have been based on a foundation of practical



Where the Westchester Church Began



religion. When the beautiful stone church was built, the numerous faiths represented were merged into a Congregational church, and a keen, big-hearted young Scotchman, trained in the study of human nature by newspaper experience as well as by the seminary, was called as pastor. Rev. Alexander MacColl came in 1897, eight years after the work had begun as a little Sunday school. At the organization of the church not one member was a Congregationalist. Mr. Law presented them with the stone building, and later with a beautiful parsonage and a Hutchings organ. The roll of members after revision shows 132. Near the church new buildings are to be erected for a young ladies' school, about eighty of whose pupils attend the church. The Sunday school of 100 would be larger but that the pastor has always emphasized his opinion that "if it becomes a choice of having the children at church or school, let the church be chosen." \$13,000 were raised during 1904.

#### A COLLEGIATE CHURCH

White Plains in 1901 had a population of 9,000. Today it is over 13,000. The growth of the town southward, prior to 1901, finally found a large constituency of people to whom no church was very accessible. A canvass of 137 houses showed 188 adults in 80 Protestant

official name for both churches was changed to "the Westchester Congregational Church."

A new work is just started at Greenburg, nearer White Plains than Scarsdale. This branch has developed rapidly and a portable building is to be erected at once.

All the members in each locality are members of the one church, working under one budget, with special appropriations for each locality. Each group carries on the details of its own work, and is expected to raise its own expenses, though it will be helped out of the general fund (for extension) of the whole church. The system differs from the Dutch collegiate in that the initiative comes from the people themselves, there are no self-perpetuating officers, each group can nominate its own pastor to the church as a whole, can propound, elect and dismiss its own members and has a share in the governing power of the other localities, through the church committee, which comprises representatives from each group, elected by the whole church. These representatives consist of the local deacons, trustees and treasurer, who, with the pastor and associate pastors, form also the "local committee."

White Plains may be considered as the hub of a wheel, the spokes being alternately ridges and valleys radiating in every direction. White Plains itself is on a ridge and Scars-

dale is in the print of the nails. Christ will deal with you after your own and not another's need. *Help me to walk with joy and gladness in the risen life with Thee, alive to righteousness and the fellowship of Thy work on earth. And lead me, that I may be partaker in the greater works which Thou hast promised to the dispensation of Thy Holy Spirit.*

April 24. *Easter Evening.*—John 20: 19-23.

Having identified himself with us in life and death, he now identifies us with himself in work. Surely for the sent of Christ, life must take on another color and proportion. All day long they must have rejoiced with trembling lest the good news might not be true. Now they were glad when they saw the Lord. Note that Christ's word is peace. The authority over sins, under the guidance of the Holy Spirit, belongs in the sphere of fellowship. It cannot mean remission of penalty or final judgment of character. It is the power of the keys to open and shut the doors of visible fellowship for sinners.

April 25. *Thomas the Doubter.*—John 20: 24-31.

Thomas had the root of the matter—he loved unselfishly. Enlightenment is sure to come to doubters of this spirit. Never imagine that Christianity is of the intellect alone. It is a personal relation. We may know more or less about people whom we love, but our love is different from knowledge. How wide the blessing upon those who have not seen and yet have believed, including us also, so far as we have faith.

April 26. *By the Sea.*—John 21: 1-14.

Remember the earlier call, when Christ took these same disciples from their fishing boats. The barren toil without him, the multitude of fishes at Christ's word, the consideration which he showed their hunger, all are parables of our present service.

April 27. *The Restoration of Peter.*—John 21: 15-25.

Peter's usefulness demanded open restoration after open sin. Here again the root of the matter is love in personal relations. Christ calls out confession to offset denial and sets love its task of service. For love in the thought of Christ and his apostles is the most practical of qualities. It was for Peter's self-respect that he should go the way of martyrdom. So Christ held out promise of victory in the very field of his defeat.

April 28. *Pentecost.*—Acts 2: 1-13.

This was the true birthday of the Church, when the Holy Spirit came with audible and visible power appropriate to a great beginning. Note that this was the completion neither of character, organization nor knowledge. God does not put us out of the reckoning by working only with perfect instruments. We are educated in our work. Peter had much to learn and something to repent of. The Church on earth seldom sees perfect people. But if we put our imperfection in God's hands, he will both use and perfect us.

April 29. *Peter's Sermon.*—Acts 2: 14-28.

What was the first public word of the new faith? The proclamation of the Spirit of God. What next? Testimony to Christ and his resurrection. Note how these are buttressed for Jewish hearers by witness from their Scriptures. The Holy Spirit's power is ready to our need if we undertake great things for God. His presence is our assurance of victory, our crown of rejoicing in fellowship with others.

The Congo Commission of Inquiry is getting testimony from missionaries that the latter feel will be carefully weighed, so excellently is the commission doing its work. The testimony is cumulative as to atrocities committed and the awful record of the Belgian administrators.



New Church at Scarsdale, N. Y.

families. After three months consideration in neighborhood meetings, with neither building nor organization, Rev. W. Dana Street was called as pastor. A land company gave a site and offered a loan of \$2,500. In October, 1901, the church was organized with twenty-five members (only one a Congregationalist) as a Congregational church. For three months the services were held in the carpenter's shop with stable adjoining, suggestive of Bethlehem and Nazareth. Twice a week the ladies swept out shavings, covered benches with flags, and provided flowers. The same devoted spirit caused the rapid growth of the church. Its \$6,350 building was ready in December, 1901. The church increased from 59 to 123 in 1902, added 84 in 1903 and 60 in 1904.

Two years from its birth it had added a new branch at Scarsdale, four miles south (meeting in a room above an engine house) an assistant pastor, Rev. A. O. Pritchard, and a missionary pastor, Rev. T. S. Lee, now in India. The Scarsdale work began eight years ago in a union Sunday school.

In April, 1903, it became a part of the White Plains church, and Mr. Pritchard its regular minister. In eighteen months its own stone edifice was opened for Christmas, 1904. Sixty members are in the Scarsdale locality. The peculiar origins of the two churches and the opportunities of the district led to the adoption, last year, of a collegiate system, and the

dale in one of the valleys. The Westchester Church is organized so as to be able to grasp the opportunities as these ridges and valleys begin to fill up.

This survey of our Congregational progress in Westchester County indicates a large territory which in a few years will be dotted with many churches of our order, made possible by the foresight and careful guidance of the young men who today are planning a large future for Congregationalism in this important county.

### The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

April 23, Easter Sunday. *He is Risen.*—John 20: 1-18.

Modern knowledge neither establishes nor contradicts our hope of life beyond the body's death. Our instinct of immortality finds its first real satisfaction in the risen Christ. For Mary to lay hold upon Christ's body for assurance would have been to remain in a lower stage of experience. The first real progress of the disciples came after they were left to the teaching of the Holy Spirit. How far our Lord is from a servile consistency! For Mary's good she must not lay hold upon him. For the need of Thomas he is invited to put

## The Year Runs Round



Out of the South, across the snow,  
Sweetly the winds of the springtime blow;  
Homeward-winged bluebirds singing  
Into the hush of the winter break,  
Call to the sleeping world: "Awake!"



Then in the woodland glades the sun  
Wakens the blossoms, one by one.  
Brooks are flowing, leaves are growing.  
While we are busy, here and there,  
Summer has taken us unaware.



By Isaac Ogden Rankin. Photographs by the Author



Then comes the autumn—who knows how?  
Gone are the birds from nest and bough:  
Leaves are falling, winds are calling;  
The earth grows weary, the year is late,  
Winter is eager and will not wait.



None may linger; all go by—  
Frosts that sting and winds that cry;  
Spring's fair story, autumn's glory—  
Where contented hearts are found  
Merrily runs the year around.



BY ANNIE HAMILTON DONNELL

Aunt Madeleine had been so cross. She needn't have been cross as a *bear*—Dosia caught herself up with a mental jerk.

"Probably I'd have been cross if I'd been up all night with a teething little baby," she admitted honestly. "Probably I'd have growled! O, hum, I don't see why a baby without any teeth has to have the toothache—there's lots of funny things in the world."

There were lots of hard ones, too—to be poor, to wear other people's things cut down, not to have any pennies and not to belong. The hardest one was not to belong.

"Aunt Madeleine needn't have reminded me of that," sighed Dosia.

Theodosia was out on Aunt Madeleine's doorsteps, doing her stent. It was a very wide towel—she wished Aunt Madeleine would buy narrow ones. She wished it was all hemmed; she wished she could look up suddenly and see something glittery out on the sidewalk and it would be a silver quarter! The pinks at Mr. Pottle's were five cents apiece; you could get five pinks for that silver quarter—if it would only glitter! And five pinks would make a bouquet—Miss Eleanor had asked for a bouquet. No, "cluster," she had called it, but what was the difference?

"Even two would cluster," murmured Dosia over her towel. But ten-cent pieces were about as hard to get as silver quarters. She had only asked Aunt Madeleine for a ten-cent piece.

"You little ungrateful thing!" Aunt Madeleine had snapped. "After I've got you that lovely new hat, and you not my own flesh and blood, either! No, you can't have any ten-cent piece. Perhaps you think ten-cent pieces grow 'round on bushes!"

If they only did! One on that bush and one on *that*, and one on the hydrangea down at the gate! Three ten-cent pieces—six Pottle pinks!

"There, I'm going to count stitches. I'll hem twenty more and then I'm going in and look at my new hat!" That would be like stopping for refreshments. It was a beautiful new hat with flowers on it. Dosia sniffed ecstatically, as if she could smell them out there on the doorsteps. She had never had a new hat with new flowers on it before, in all her little unbelonging life. Either the hat had been old and the flowers new, or the hat new and the flowers old—oftener

that way. But she had oftener still worn Aunt Madeleine's flowers on Aunt Madeleine's hats.

"I'm glad they're roses," mused Dosia at her eleventh stitch; "roses are so—so *satisfying*! Anyhow, I'm satisfied with 'em!"

Roses are comforting, too. The roses she could almost smell on her new hat comforted Dosia and made her nearly forget her troubles. The near presence of Sunday afternoon when she could walk slowly up the aisle and into Miss Eleanor's class, under that new hat, filled her with delightful anticipations. The other girls would all draw long breaths and Miss Eleanor—O, O, hum, Miss Eleanor would be thinking about the Easter "bouquets." She would have her lap full of them and she would hold out her little slim, gloved hand to the Girl Under The New Hat and say, in her sweet, low way, "And yours, dear?" And the Girl Under the New Hat would not have any!

Her thread snapped suddenly and Dosia sat up very straight on the doorsteps, her eyes full of tears. She could not see to take the twentieth stitch. A flood of desolation seemed to overflow her whole starved little soul. There was no one in the world except herself that didn't belong. Everybody else belonged!

"It's pretty hard when even your aunt's a 'step'!" groaned Dosia. For Aunt Madeleine was her stepmother's sister. The child could never remember an own mother or father, brother or sister—an own anything. An 'own' somebody would have given her ten cents—perhaps a silver quarter.

The next day, after school, Dosia went home past Mr. Pottle's flower store. She stood a long while gazing at the slender spires of Easter lilies and the masses of carnations that encircled them. The longing to possess some of those beautiful flowers grew more intense as she gazed; it took possession of her and sent her, almost against her will, into the dim, heavy-scented place. It gave her courage to speak.

"Have—have you any bargains?" she faltered, the color quite gone from her plain little face. The man behind the counter wavered in a sort of dizzy mist till he seemed to be a dozen Mr. Pottles. He—they—did not appear to see her at all.

"Have you any—any bargains?" she trembled again.

"Eh?—what?—bargains?" in astonishment.

"Yes—O, I mean any flowers that are marked down. I thought maybe you might have some—kind of wilted or broken, or something. I'm certain I could cure 'em. For Easter Sunday, I mean—to take to the Little Children's Hospital. Miss Eleanor said"—

All of the Mr. Pottles had gone to the other end of the counter to wait on a lady who had come in. The eager little speech had trailed into silence, unheard. Dosia stole away disheartened. She had scarcely known what she would have done if there had been a "bargain," but some way must have opened, she was sure. Aunt Madeleine would have given her a very few pennies indeed, especially as bargains were hobbies that Aunt Madeleine rode hot speed.

The Children's Hospital had only been opened a year, but already most of the little white cots were occupied. Dosia had been there once with Miss Eleanor and her class. She remembered with sad distinctness how pale and thin the little faces on the white pillows had looked—one, she remembered, had been twisted and drawn with pain. She had felt as if she were suddenly set down in a world where nobody belonged, nobody at all. The rows of little white cots had swayed and blurred in a mist of tears—not because she had been afraid, as she was just now of Mr. Pottle, but because she had been sorry.

And now Miss Eleanor was going to take her class there again, on Easter morning, and everybody was to take a "cluster" of Easter flowers to lay gently on each white cot. "It will help them to be brave and patient," Miss Eleanor had said, "I know it will help them! How many want to help?" And every hand had gone up eagerly.

Dosia, on the pavement outside of Mr. Pottle's flower store, suddenly put out her hand and looked at it sternly.

"You'll be telling a lie if you don't carry those little cot-children any flowers," she said, "You said you wanted to help. It's a lie to say things and not do 'em!"

At tea that night she thought her thoughts "out loud," in the queer little way she had of doing sometimes—Aunt



Madeleine called it a "freak." Sometimes Aunt Madeleine listened and sometimes she took no notice. There was always the children's bread to spread and their plates to fill—and besides, of course, Dossia's not belonging made a difference. What you say—if you don't happen to belong—isn't of very great importance.

"Theo Peabody is going to carry La Frances; what are La Frances?" The slightest possible pause for an answer, if Aunt Madeleine should happen to be listening; then on again: "Her father's got some in his con—conserv'tory. I wonder what's a conserv'tory? It must be something rich—Theo Peabody wears the elegantest clothes! Her name's Theodosia, too—O, how I wish somebody would call me by the front end o' my name! If I'd been called Theo, maybe I'd have had a conserv'tory; maybe I'd have had a—father," with a sudden softening of her voice. It was a little longer pause before she went on again. This time she directly addressed Aunt Madeleine.

"Aunt Madeleine, did you always belong?" she asked earnestly. "Because if you didn't, maybe you know how—how lonesome it is not to."

"Mercy, child! Quick, take that knife away from Jemmy! Are you going to let him cut himself right under your nose?"

"O, dear," thought Dossia sadly, "but probably I'd have answered that way, too, if there'd been a Jemmy—and a knife."

Easter Sunday was very close—so close that the next time but one that Dossia woke up in the morning, there it was! The sun was shining with all its might and all the little birds out-of-doors seemed to be singing Easter songs. If you listened in the right way you could hear the risen part—"The Lord is risen! The Lord is risen!" clear and sweet and high. The music thrilled Dossia. The Easter joy crept into her little hungry heart.

Sunday afternoon, under the plain little new hat, Dossia walked slowly up the aisle and into Miss Eleanor's class. She was not as proud and pleased as she had expected to be—how could she be proud or pleased when her hands were empty and everybody else's hands were full? The corner of the great room was sweet with Easter flowers.

"Now we will go," Miss Eleanor said gently—she had not said, "And yours, dear?" to Dossia—"We won't wait for the usual lesson because we want the flowers to be as fresh as fresh can be. Just going will be a beautiful way to say our lesson, I think." And she led them quietly out by a near door. Dossia crept along a little behind the rest, her lean brown cheeks reddened with shame. If Miss Eleanor had not held out her hand suddenly and said, "Come, Dossia," she would have slipped away to Aunt Madeleine and the babies. She didn't—O she didn't belong!

One by one the white little faces on the pillows grew bright at the sight of the Easter flowers as Miss Eleanor and her class walked softly between the rows of cots and left a sweet token of their sympathy in each small hand. Behind walked Dossia sadly. It was not until they were more than halfway up the long room that she knew she was going to do it—the thing she had fought against doing all the way to the hospital. She had won her first sharp battle.

It took but a moment to slip off the beloved new hat and break the threads that fastened the roses none too securely—it took but another moment to lay the little spray on one of the white cots that Dossia crowded gently ahead to reach in time.

"They're roses," she explained in a soft whisper. "Roses are very comforting. And you can smell 'em, if you only smell in the right way. They—they won't ever wither. Good-by."

Going home Dossia walked lightly along. Once she put up her hand and felt the empty place on her hat, and smiled. It seemed as if she could smell roses just the same!

She did not think about the Aunt Madeleine part of it till she came in sight of Aunt Madeleine's. She was rather frightened then, but she began to hurry to get it over. She would tell Aunt Madeleine that she would wear the new hat just the same—she wanted to.

Aunt Madeleine and the baby were rocking in the window. The baby was asleep. There was nothing to interrupt the breathless little explanation. At its end, Dossia waited with downcast eyes. She might be angry—still, the baby was asleep—

Dossia heard no sharp word—no word at all. Instead, a wondrous, unexpected thing happened. She felt something—it was warm and soft like a—kiss! It rested just for a moment on Dossia's forehead, and then Aunt Madeleine and the baby went away. But the child left behind with the warm little place on her forehead—O, seemed just as if she belonged!

### Hepatica

One frosty day in March I strayed  
Along a woodland path I knew,  
And there I met a little maid  
With shyest, starry eyes of blue.

Her ample cloak was lined with fur,  
Her grey-green tippet furry, too;  
"The wind is cold," I said to her;  
Said she, "It may be, sir, for you."

—Sarah J. Day, in *From Mayflowers to Mistletoe*.

### "Jesus Cometh Home"

This striking sentence occurs in the margin of the Revised Bible, Mark 3: 19. While in Galilee evidently our Lord made his home with Peter and his wife. Some one asks:

Do you think there were any wrangling words in Peter's house when Jesus came home?

Do you think that Peter grumbled that the supper was not ready—when Jesus came home?

Do you think that Peter said to the children, "Here, make yourselves scarce; I want to sit by the fire and read"—when Jesus came home?

Do you think that the wife grumbled because Peter had brought home three small fishes instead of two big ones—when Jesus came home?

Do you think Peter's wife read the *Jerusalem Journal*, and gossiped with a neighbor over the garden fence instead of making the beds and getting the meals ready to time—when Jesus came home?

Nay, it was all peace and gladness—when Jesus came home!

And there is the same loving Presence in our homes today.

## Closet and Altar

### EASTER

*This is the will of Him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day.*

Easter signifies life, and uninterrupted life. A little more fully it means life through Christ, and that life lasting and everlasting.—*Samuel Penniman Leeds.*

Easter, glad feast of life, belongs only to those who are alive in soul and heart and mind. Hearts buried in graves have but little share in its resurrecting thrill of joy. Love which holds on, which lives for its own and makes each day a fruitful memorial instead of a measure of repining, has a foretaste of the immortality it believes in, through its victory over death's power to destroy.—*Mrs. Farley Cox.*

Joseph of Arimathea little thought,  
When he the tomb within his garden wrought,  
The very spot that seemed for sorrow meet  
Would sometime prove most joyful and most sweet!

So may the darkest place in all my lot  
Prove but my spirit's resurrection spot;  
And what I laid away with tears and sighs  
Divine and glorious from the grave clothes rise.

What is it that can convert the complaints of mankind into a song of triumph? I know of nothing but the old, old story of the death and resurrection and ascension of our Lord, impressed on us by the Holy Spirit; the assurance that self-sacrificing love, which has sounded the depths of human sin and misery and has not been overcome by them, is supreme in God's universe and destined to complete dominion. He that has thus believed has within him a never-failing spring of hope and joy; and with these comes to us the assurance that we ourselves shall not be overcome by the corrupting power of selfishness.—*W. H. Fremantle.*

If He is risen—if the sun is up—then the morning and not the evening is the season for the place of tombs.—*George Macdonald.*

We bless Thee, our Father, for the resurrection and continuing work of Jesus Christ, our Elder Brother in the earthly and eternal life of man. We have set our hope on Him who denied not His body to scourge and bitter anguish of the cross; who knew our state by sympathy of sorrow and gave Himself that He might win our love to Thee. We rest our hearts upon Thy loving care for us and those we love. By Thy Holy Spirit teach us ever deeper meanings in the risen life of Him whom Thou hast raised from the dead and given to Thy church for strength and joy. Kindle in us a flame of joyful faith which shall burn out all love of sin. Enlarge our hearts for Thine indwelling. And may continual communion make us proof against temptations of the evil world and quick, like Christ, for sympathy with others. So live in us, O Lord, that we may live to Thee. Amen.

## The Home and Its Outlook

### On Easter Day

BY SUSAN COOLIDGE

Written for *The Congregationalist* of March 29, 1885

We light the Easter fire, and the Easter lamps  
we trim,  
And lilies rear their chaliced cups in churches  
rich and dim,  
And chapel low and minister high the same  
triumphant strains  
In city and in village raise, and on the lonely  
plains.  
"Life" is the strain, and "endless life" the  
chiming bells repeat,  
A word of victory over death, a word of promise  
sweet,  
And as the great good clasps the less, the sun a  
myriad rays,  
So do a hundred thoughts of joy cling round our  
Easter days.  
And one, which seems, at times, the best and  
dearest of them all  
Is this: that all the many dead in ages past  
recall,  
With the friends who died so long ago that  
memory seeks in vain  
To call the vanished faces back, and make them  
live again;  
And those so lately gone from us that still they  
seem to be  
Beside our path, beside our board, in viewless  
company—  
A light for all our weary hours, a glory by the  
way—  
All, all the dead, the near, the far, take part in  
Easter Day!  
They share the life we hope to share, as once  
they shared in this;  
They hold in fast possession one heritage of bliss;  
Theirs is the sure, near Presence toward which  
we reach and strain.  
On Easter Day, on Easter Day, we all are young  
again.  
O fairest of the fair, high thoughts that light the  
Easter dawn,  
O sweet and true companionship which cannot  
be withdrawn,  
"The Lord is risen!" sealed lips repeat out of  
the shadows dim.  
"The Lord is risen," we answer back, "and  
all shall rise in Him!"

### "Resurrection Living"

BY ANNA BURHAM BRYANT

"To rise above the life of things, is to  
share Christ's resurrection."

This was the one thought that had  
"stayed by" Mrs. Gannett out of the  
Easter sermon. It was Monday morning,  
and she was dusting the parlors, as she  
always did when Mary was washing.

"Tables and chairs and such-like, I  
suppose he meant," she meditated, as she  
dusted the legs of them. "I'd like to  
know what he did mean! Here they are  
and they've got to be dusted and we've  
got to live among 'em, and it doesn't  
leave very much time in the twenty-four  
hours for saying your prayers or thinking  
good thoughts, or any other kind of 'res-  
urrection living,' as he called it."

"The grocer, mum!"

"O, yes, Mary—well, it's all on the  
order pad on the nail. You can show it  
to him—or, wait, I want to ask him about  
that little boy of his. Somebody said he  
got hurt on his bicycle and he wasn't in  
Sunday school I noticed."

"Poor little fellow!" she mused, com-  
ing back and beginning to "dust" again  
where she had left off. "And poor man,  
to carry that worry around with him all  
day and have to be on the jump with  
orders, too, all the time. I declare what  
a lot of troubles—what is it, Mary?"

"Mrs. Brown says as how she's got  
four people unexpected, an' right in the  
midst o' the washin' and ne'er a cooked  
mouthful to lay her hands on!"

"Of all things! Well, you know that  
half a ham we haven't touched from  
Saturday, Mary. Tell her to send Min-  
nie over here with the baby, right in his  
little go-cart—that's a chance to get him  
out of her way—and then you pack a  
basket in under the blanket for her to  
wheel back again. Tuck in a couple of  
those pies you baked so nice to go over  
Sunday. It won't hurt us a bit not to  
have any dessert but fruit this time. We  
haven't got company."

"People who aren't neighborly in the  
country can't call themselves Chris-  
tians," she added to herself, thinking

how many times she had been snow-  
blockaded and forced for days to live on  
the charity of more provident neighbors.  
It takes a year or two to get used to  
keeping house three miles from a grocery  
store.

"Right in the middle of my morning  
dusting, Mrs. Manners!" she laughed  
merrily, going to the door herself in  
answer to a knock and shifting her silk  
"duster" to her left hand to extend the  
other in cordial greeting. But walk  
right in—it isn't very bad."

"Couldn't wait for fashionable calling  
hours!" said the visitor breathlessly.  
"I'm just hurrying this morning. It's  
that Banks family that was burned out  
last week. They're actually shivering—  
those four little children—this chilly  
weather. Some of us got the mother  
some work, but you know the man died  
early in the winter, and—well, there!  
what's the use of stopping to tell the  
whole story? I've told it till my tongue  
aches, let alone my heart. What have  
you got to give me?"

"M-m! I don't know. Yes, I do too,  
though. I'll see, and send it round.  
When do you want it—what do they  
want?"

"There's no chance of making a mis-  
take, so it's warm and for little children.  
Well, thank you. I knew you would.  
Wish I could get through as quick at  
other places!"

She was gone, and Mrs. Gannett fell  
to work vigorously in silence a few  
moments.

"There!" she cried triumphantly, as  
the last picture top was wiped consci-  
entiously, and the last ornament set in its  
place on the mantel. "It's done, and off  
my mind, and now I do believe I've got  
a little minute to sit down and look at  
that book the minister's wife gave me  
about being 'risen with Christ' and  
really seeking 'those things that are  
above'—if 'tis Monday morning!"

"Here's the Brown baby!" "An' I've  
packed the basket."

"You dear little precious! Fetch him  
right in here, Mary. Isn't it nice I've  
got everything all done so I can amuse  
him?"

There wasn't even a "little minute" of  
time all day for any Bible reading or any  
—solitary—Easter musings. She and the  
baby had a lovely time together. Then  
the children trooped in from school, hun-  
gry and rosy and clamorous for "Mother."  
And a little later the train brought her  
husband from the city, and there were  
visitors and Mary was tired and needed  
helping. But somehow sweet thoughts,  
like white doves, nestled in her heart,  
and the Christ, who used to watch the  
homely tasks of weary women, had  
seemed all day to be very near to her,  
as if in all these busy tasks and interrup-  
tions she had, after all, in spirit at least,  
"risen" with him above what the minis-  
ter had called "the tyranny of things."

Between men and women it often hap-  
pens that to point out the existence of  
certain feelings is to destroy them. To  
say, "Be my friend," as often as not  
makes friendship impossible.—H. S. Mer-  
riman.

### An Easter Song

BY SUSAN COOLIDGE

Written for *The Congregationalist* of April 7, 1887

A song of sunshine through the rain,  
Of Spring across the snow,  
A balm to heal the hurts of pain,  
A peace surpassing woe.  
Lift up your heads, ye sorrowing ones,  
And be ye glad of heart,  
For Calvary and Easter Day,  
Earth's saddest day and gladdest day  
Were just one day apart!

With shudder of despair and loss  
The world's deep heart was wrung,  
As lifted high upon His cross  
The Lord of Glory hung.  
When rocks were rent, and ghostly forms  
Stole forth in street and mart—  
But Calvary and Easter Day,  
Earth's blackest day and whitest day,  
Were just one day apart!

No hint or whisper stirred the air  
To tell what joy should be,  
The sad disciples grieving there,  
Nor help nor hope could see.  
Yet all the while the glad, near sun  
Made ready its swift dart,  
And Calvary and Easter Day,  
The darkest day and brightest day,  
Were just one day apart!

Oh, when the strife of tongues is loud,  
And the heart of hope beats low,  
When the prophets prophesy of ill,  
And the mourners come and go,  
In this sure thought let us abide,  
And keep and stay our heart,  
That Calvary and Easter Day,  
Earth's heaviest day and happiest day,  
Were but one day apart!



Rank in the Kingdom of Christ\*

By Rev. A. E. Dunning

Needs must there be one way, our chief  
Best way of worship; let me strive  
To find it, and when found, contrive  
My fellows also take their share!  
This constitutes my earthly care;

God's is above it and distinct,  
For I, a man, with men am linked  
And not a brute with brutes; no gain  
That I experience, must remain  
Unshared.

—Robert Browning.

The description of the coming of Jesus into Jerusalem as the King of Peace in the fourth Gospel is followed at once by an account of the scenes in the upper chamber where he held the last conversation with his disciples before his crucifixion. It is useless to discuss with a Sunday school class whether or not the supper described by John was the Passover. If we had only this Gospel we should be sure it was not. John says it was before the Passover [v. 1]. He does not mention any of the features of that feast as described by the other evangelists. He says that when Judas left the company at the command of Jesus, the other disciples thought he had been sent to buy something for the feast [v. 29]; and that the next morning the Jews had not yet eaten the Passover [18: 28]. If the teacher is not asked about this matter he would better leave it unmentioned. If he is asked, he will answer that he cannot explain it. John clearly regarded this supper as having occurred the night before the crucifixion, and the other evangelists said that Jesus and his disciples celebrated the Passover on that evening [Matt. 26: 19, 20; Mark 14: 16, 17; Luke 22: 15].

We are concerned with what the supper scenes and sayings reveal of the kingdom of Christ, whose character was then just beginning to be apprehended by the disciples. These scenes and sayings make three things plain:

1. *Christ's title to pre-eminence in the kingdom.* "Teacher and Lord," he called himself [v. 13]. His disciples acknowledged his right to these titles. What did they mean to them? That he was the source of their knowledge of the kingdom, and that his commands were their law. Now he added something precious to their knowledge and gave them in formal terms a new law. He did the first of these things by an act. He had sent Peter and John to make ready for the supper [Luke 22: 8]. They had omitted one thing. It was usual, when guests had reclined at the table, for a servant to enter and bathe their feet, which were easily accessible in the customary attitude at a feast. But no servant appeared. No disciple offered to do this service, even for their Master, because it seemed to them beneath the dignity of a guest. Much less would they do this for one another. They had been disputing as to the relative rank they would have in the kingdom [Luke 22: 24]. To assume the place of a servant would be to take the lowest rank.

Then Jesus rose silently, laid aside his outer garment, girded himself with a towel, took a basin and began the servant's task. Astonishment kept them silent as he went from one to another, till he came to Peter. That impulsive, loving disciple could not hold his peace. He saw the man he had confessed as the Son of God [Matt. 16: 16], who had bade him walk on the sea and had held him up on the water [Matt. 14: 28-31]; and had raised the dead in his presence, now stooping over his travel-soiled feet as a servant. The amazed disciple declared that he would never permit his Master to do this, but when he learned that he could not continue as a disciple unless he received this service, he went to the other extreme [v. 9]. He learned more than that his Teacher and Lord was also his servant. He found that he had indeed a wrong idea of the mission of Christ. But he had shown that he loved his Lord supremely, and he was taught that therefore he was cleansed from sin. He would understand more later on. The lesson of that night, which he could never forget,

was that love is the first sure step toward comprehending Christ. Then knowledge of him who is loved is certain to follow [v. 7]. The disciple needed only to fix his thoughts daily on the object of his love, and then each day's defilement would be removed and he would come in time to full knowledge. The Teacher and Lord showed his disciples that he was pre-eminent in his kingdom because of his power and willingness to serve his subjects. That was in marked contrast to the world's idea of greatness [Luke 22: 25-27]. We owe it to Christ that a different idea of human greatness prevails today.

2. *The disciples' path to honor in the kingdom.* It was and is by imitating the Master. He knew perfectly his own dignity as the Son of God [v. 3]. With that knowledge in mind, he did the deed, and told them that in the spirit in which he did it lay the secret of greatness for them [vs. 12-17]. It does not seem strange that some Christian churches keep the meaning of this symbol before their eyes by the members washing one another's feet at stated times. Yet the lesson is taught by Christ's disciples in nobler ways. When we see cultured men and women of refined tastes going to live among the ignorant, coarse and brutal in the haunts of undeveloped races, in the midst of inheritors of want and crime, joyfully enduring all things for Christ's sake, passionately hoping and steadfastly believing that those whom they serve will thus be lifted in some measure into the likeness of their Lord, then we have the lesson again before us which Jesus taught in the upper room on the night before his crucifixion. Grenfell among the Labrador fishermen, Paton among the savages of the New Hebrides, Miss Addams and Graham Taylor living in the midst of the poor of Chicago, are only conspicuous examples of a great company in our own and in all lands, showing how heroes and heroines of the twentieth century are being made, and how the meaning of the cross is being more profoundly understood and interpreted than ever before.

3. *The law of the kingdom.* Jesus brought before his disciples by a startling sentence and act the baseness and the depth of selfishness as he pointed out to them the traitor Judas and banished him

forever from their company [vs. 26, 27]. Then he gave them the divine law which ever thereafter was to guide his followers [v. 34]. According to the degree in which that law is kept do Christian churches reproduce heaven on this earth, and witness to him with power which wins the world to follow him.

Accessions to Churches

CALIFORNIA		Conf.	Tot.	MISSOURI		Conf.	Tot.
Los Angeles, First	37	68		Kidder	10	12	
Pomona, Pilgrim	15	87		St. Louis, Union	24	25	
Redlands	59	73					
Rosedale	—	8		NEBRASKA			
COLORADO				Albion	14	16	
Denver, Plymouth	38	58		Aurora	6	11	
South Broadway	12	28		Leigh	—	39	
CONNECTICUT				Lincoln, First	1	6	
Hampton	5	7		Omaha, Hillside	5	11	
New Britain, South	12	15		Saratoga	3	4	
New Milford	16	21		Reno, First	3	11	
Thomaston, First	5	5		NEW HAMPSHIRE			
ILLINOIS				Concord, First	—	5	
Chicago, Pacific	7	7		South	2	4	
Pilgrim	9	18		East Alstead	4	4	
Sedgwick Street	5	9		Newport	—	10	
Union Park	8	12		NEW YORK			
West Pullman	39	42		Little Valley	13	13	
Des Plaines	4	9		Morrisville	16	16	
Galesburg, Central	34	51		Owego	17	18	
Maywood, First	9	13		Watertown	35	42	
Woodstock	8	11		OHIO			
Yorkville	19	20		Chardon, First	10	20	
INDIANA				Cleveland, Euclid	15	16	
Caseyville	17	17		Harrison Avenue	22	22	
Dunkirk	—	23		Lodi	9	10	
Fort Wayne, Plymouth	—	20		Toledo, Plymouth	—	4	
Indianapolis, Covenant	40	57		OKLAHOMA			
Marion, Temple	—	279		Carrier	7	13	
IOWA				Darlington	—	5	
Clear Lake	19	19		Hydro	—	6	
Des Moines, Greenwood	5	5		Okla. City, Harrison Avenue	1	4	
Harlan	24	25		Otter Creek	6	7	
Lakeside	10	10		West Guthrie	—	3	
Spencer	5	6		OREGON			
Winthrop	26	31		Portland, First	—	8	
KANSAS				Sundyside	—	10	
Manhattan	12	22		SOUTH DAKOTA			
Maplehill, New Eliot	—	19		Mitchell	7	8	
MAINE				Mt. Pleasant	12	17	
Bar Harbor	9	11		Myron	—	7	
South Bristol	8	8		VERMONT			
MASSACHUSETTS				Bennington, Second	1	5	
Auburndale	7	12		Hardland	—	6	
Ayer	10	18		Marshfield	3	7	
Boston, Brighton	2	5		Proctor	3	3	
Shawmut	—	7		Roxbury	6	6	
Burlington	7	8		Walcott	2	4	
Canton	6	7		WASHINGTON			
Dorchester, Village	10	10		Seattle, Columbia	6	6	
Everett, First	10	16		Spokane, Westminster	22	41	
Fall River, Central	8	11		Tacoma, Plymouth	20	21	
Hadley, First	13	20		OTHER STATES			
Huntington, Second	5	11		Atlanta, Ga.	—	8	
Lawrence, South	—	5		Honolulu, H. I., Central Union	27	30	
Maynard	—	24		Hope, N. D.	—	19	
Pepperell	4	9		Huntington, W. Va.	—	19	
Quincy, Bethany	—	25		Jacksonville, Fla.	13	17	
Spencer	17	19		Union	—	15	
Springfield, Hope	15	20		Meadville, Pa.	—	17	
Stockbridge, First	15	18		Muskegon, Mich.	12	21	
Worcester, Adams Square	4	6		Priest River, Ida.	—	11	
Central	—	10		Five churches with less than three	4	8	
Plymouth	3	8		MINNESOTA			
CONF. TOTALS				Dawson	62	71	
				Monticello, First	9	9	
				Total since Jan. 1, conf., 1,825; tot., 3,721.			

A Doomed Cathedral

St. Peter's in Rome, most famous of cathedrals, covers nearly four acres, took three hundred and ninety years to build, and cost fifty millions.

California contains a cathedral that, until lately, covered 2,000,000 acres, took thousands of years to build, and cost no money. It is a cathedral that, once destroyed, can never be rebuilt; it exists only in California; and is the most beautiful construction of fluted columns, clustered arches, tessellated pavements, fretted roofs, flying buttresses, and tapering spires in the wide world. Yet that whole unrivaled and unreplaceable cathedral has been sold by our Government for the average price of \$2 an acre, and is being destroyed as fast as fire and water, steam and electricity, dynamite and huge band saws can mow down its columned grandeur.—Catherine H. Hittell, in *Out West*.

Ministers and clerks not desiring to wait until their turn in the distribution of the Minutes of the National Council, now being issued, may receive copies upon application at Room 614 Congregational House.

\*International Sunday School Lesson for April 30. Jesus Washing the Disciples' Feet. Text, John 13: 1-35.

## The Literature of the Day

### The Mutation Theory of Specific Origins

Prof. Hugo De Vries is a distinguished Dutch botanist whose work is epoch-making in the field of the history of life origins. These lectures were given at the University of California and summarize and supplement his earlier work, *Die Mutations Theorie*.

They state and develop, in a clear and untechnical way, his experimental establishment of the fact that evolutionary changes occur by sudden and unpredictable leaps, which he calls mutations, instead of, as the older Darwinism held, by slow and unappreciable accumulation of changes, culminating in a difference of species after a great interval of time. At some time in the history of a species, that is to say, it has a high capacity for throwing off new and distinct species which in variety of characters and permanency of traits are as good specific types as the parent itself.

The significance of this discovery is that it brings the formation of new species into the field of experiment and observation. One of the chief practical objections to Darwin's hypothesis, felt by no one more than by Darwin himself, was that no one had ever seen the slow process of natural selection produce a new species, nor, under the time limitations of human life, could any one hope to see it. The argument was from the results of secular processes or from analogies like those of embryology. But Professor De Vries has isolated and observed just such a change, due not to a slow process of accumulated differences, but to an innate power of producing new types suddenly. And to this sudden change at a point in the life history of a species he gives the name, Mutation.

The story of his work of culture and observation with the evening primrose, which he took from a weedy lot near Amsterdam and from which he obtained a dozen distinct and self-propagating species, is a fine example of scientific imagination, patience, orderly observation and brilliant generalization. The importance of this determination of the method by which the changes of specific form have had their beginning is revolutionary for the popular evolution philosophy and will challenge wide debate and lead to other interesting researches and experiments.

[Species and Varieties, by Hugo De Vries. Edited by Daniel Tremblay MacDougal. pp. 847. Open Court Pub. Co.]

### Youth and the Church

Few even of those who believe in Christian nurture have accepted Christ's statement concerning children, "Of such is the kingdom of God." Professor Rishell's book, *The Child as God's Child*, is a development of the teaching of Christ. All children are born "in the kingdom." The task of home, Sunday school and Church is to keep them in the kingdom. Children begin life "born from above," and members of the invisible church. This truth gives significance to infant baptism, suggests infant church membership and ex-

plains the nature of child religion. We sin grievously against the children by counting them outside the kingdom and so teaching them. Professor Rishell is eminently healthful in his conception. He abhors what is abnormal in the expression of the religious life of the child, but he earnestly asserts its real religious nature as declared by Christ and the conclusions which logically follow. He recognizes the need of conversion, the value of revivals, in the case of children not properly nurtured, or the prodigal and wayward. But he shows that growth under the fostering care of the home and the Church is the normal method for children of the Church, and we shall never prosper until we realize the gracious truth and act accordingly.

Educational Evangelism, by Charles E. McKinley excellently supplements Professor Rishell's teaching. The early sections, while heartily indorsing Christian nurture, miss the inclusiveness of Christ's statement. The theme of the book, however, deals with the period following childhood and considers chiefly the failures of Christian nurture, the problems presented by the experience of "estrangement," the temperamental influences of youth. "There is no normal type of religious experience for youth." What is needed is patient and persistent presentation of the main ideas of religion, until suitable action follows. Perhaps the most important message of the book is that "the Church is making a fatal blunder which places its chief dependence for the winning of youth on any special means," Sunday school, young people's society, or club, "outside its own services." The regular church service is the place for youth, especially at the period when they are dropping out of the Sunday school. "All other agencies have few, if any, converts to report where adolescent boys and girls do not attend services of worship and preaching." These two volumes stand for a conception of the normal relation of children to God, which in recent years has become widely accepted in Congregational churches.

[*The Child as God's Child*, by Charles W. Rishell. pp. 181. Eaton & Mains. 75 cents.  
Educational Evangelism, by Charles E. McKinley. pp. 265. Pilgrim Press. \$1.00 net.]

### RELIGION

*The Doctrine of the Atonement*, by Auguste Sabatier. pp. 228. G. P. Putnam's Sons. \$1.25.  
The initial monograph traces in a masterly and interesting way the history of the doctrine of atonement. The conclusion is that the doctrine must be freed from "the old and primitive categories of ritual sacrifice and penal satisfaction." Yet in the moral sphere in which the death of Christ belongs, Professor Sabatier finds a deeper sense in which the free offering of self in death becomes the greatest and most fruitful of sacrifices. Upon this striking and helpful study follows an address delivered before the Religious Science Congress in Stockholm in 1897, on Religion and Modern Culture, which is equally clear in thought and suggestive in its handling of a pressing but difficult theme.

*The Twentieth Century New Testament*. pp. 523. Fleming H. Revell Co. \$1.00 net.  
This finished product of more than twelve years' labor of twenty scholars is an unrivaled translation of the New Testament from the Greek text of Wescott and Hort into mod-

ern English. The tentative edition, of which over 200,000 copies have been sold, has been revised, and the present edition is said in the preface to be practically a retranslation made in the light of experience derived from previous attempts and from criticisms received. The titles, sub-headings and brief introductions are to a certain extent a commentary, and the text read along with the American Standard Revised Version will better aid one to interpret the New Testament than many volumes of the commentaries of an earlier age.

*Gaudium Crucis*, by Walter Lowrie. pp. 117. Longmans, Green & Co. 90 cents net.

Preacher, learned in church history and student of art, Mr. Lowrie brings a richly furnished mind to these Lenten developments of Christ's words upon the cross. They are especially insistent upon the joy of the believer in the thought of the work of Christ, and helpful in their estimate of that work and its relation to our life.

*The Life Everlasting*, by Rev. David Purves. pp. 265. Chas. Scribner's Sons. Imported. \$1.50 net.

Twelve sermons on immortality, presenting the Christian conception of the future life, the Christian grounds for faith in it, and its influence in human thought as related to experience, science, philosophy and literature. These sermons have the true preaching note.

*St. Peter and His Training*, by Rev. John Davidson. pp. 120. J. B. Lippincott Co.

A sketch of the life and character of the apostle. In the Temple series.

### FICTION

*The Candidate*, by Joseph A. Altsheler. pp. 420. Harper & Bros. \$1.50.

A curious specimen of the political novel. A Presidential candidate of the Bryan type stumps the Western states. A pretty niece from Idaho and a group of newspaper correspondents help the progress of the canvass and furnish adventure and romance. Some of the adventures are blood-curdling. The Western spirit of independence and equality is perhaps glorified too much, but most readers will enjoy the satirical presentation of the supercilious New York paper which looks through the eyes of Europe and sees no hope in the democracy. The story holds the interest, and yet it is a descent for the author of *In Circling Camps* and *The Herald of the West*.

*The Wanderers*, by Henry C. Rowland. pp. 392. A. S. Barnes & Co. \$1.50.

This tale of a wandering yacht goes from Gibraltar to the Philippines. The owner, an Irishman of the clever and lovable sort, gets into and out of serious scrapes, in which he is aided and abetted by the narrator, an American artist of note with a strong liking for adventure. There is a good love story, and the quick turns by which the artist is kept out of matrimony are of an amusing sort. Unusual scenes and experiences help to make an entertaining, if rather light and superficial story.

*John Van Buren, Politician*. pp. 288. Harper & Bros. \$1.50.

A study of New York, and especially of Tammany politics, though there is a mild love story running through. The characters are thinly-veiled portraits, Richard Croker being the central figure. The pictures of the feudalism of the Tammany system, which provides work and help for countless thousands in return for their allegiance, and the despotism of the boss are vividly drawn. The criticism of the reform movements and an implied apology for the Tammany system make instructive if painful reading for Americans.

*The Garden of Allah*, by Robert Hichens. pp. 482. F. A. Stokes Co. \$1.50.

As a work of art this story possesses considerable merit. Its chief literary fault consists in superabundance of detail, with which one becomes wearied. The plot is striking and uncommon, though based on the old theme of sex. The events of the story occur on the borders of, or within the Desert of Sahara and the descriptions of the fascination of the



desert remind one of a sailor's love for the sea. It is the story of an irremediable tragedy.

**The Woman Trustee**, by C. W. Bardeen. pp. 259. C. W. Bardeen, Syracuse, N. Y. \$1.00. Six pictures of school life, in which the children are in the background, and the principals, teachers, trustees and janitor are drawn with realism and perception. Apart from the character-drawing, the stories attract by freshness of plot.

#### HISTORY

**Roman Society from Nero to Marcus Aurelius**, by Samuel Dill. pp. 639. Macmillan Co. \$4.00 net.

This study of the great century of the Roman empire—the century of the Antonines—has for its first preoccupation morals rather than manners, and deals generously with the religious thought of a time which, reaching out with longing toward a more spiritual conception of God than the State mythology afforded, tried to satisfy itself with mysteries derived from Egypt and the East, like Isis worship and the cult of Mithra. The period affords material of unequalled social interest, of which the author has made good use. His account of country life in the neighborhood of little towns like Como, made possible by Pliny's letters, and of the characters of the great men of the time is rewarding.

**Breaking the Wilderness**, by Frederick S. Dellenbaugh. pp. 360. G. P. Putnam's Sons. \$3.50 net.

Mr. Dellenbaugh is himself a pioneer and speaks from wide knowledge of the wilderness. He has put into these well illustrated pages readable accounts of that long process, beginning with Coronado and practically completed by the Powell voyage through the Grand Cañon of the Colorado, in which he himself had a part, by which the unknown lands west of the Mississippi were explored and occupied. A host of traders, explorers, trappers, missionaries and adventurers passes across his stage.

**Our Navy and the Barbary Corsairs**, by Gardner W. Allen. pp. 354. Houghton, Mifflin & Co. \$1.50 net.

A careful and accurate account of the remarkable relations of this country with the pirates of the Mediterranean and of the final triumph of our navy in those waters. These wars were a training school for some of our greatest naval heroes, and the author deals with their character and deeds in a just and discriminating manner. It is to be regretted, however, that the style is too much like that of a ship's log.

**History of the United States**, by Thomas Wentworth Higginson and William MacDonald. pp. 633. Harper & Bros. \$2.00.

A new edition, revised and brought down to the death of President McKinley. The author's views are naturally colored by the anti-imperialist cult to which he belongs, and the chapters on reconstruction and the administration of McKinley are the least satisfactory.

## Bits from New Books

### His Impediment

Young Lane and Miss Rainey stayed for supper, too, and were very quiet. Miss Rainey struck me as a quiet girl generally, and Joe never talked, anyway, when in Hector's company. For that matter, nobody else did; there was mighty little chance. The truth is, Hector had an impediment of speech: he couldn't listen.—*From Tarkington's In the Arena* (McClure, Phillips).

### Concord Unrealities

Whether Alcott, Emerson and their disciples discussed pears or the war, their views gave you the same sense of unreality, of having been taken, as Hawthorne said, at too long a range. You heard much sound philosophy and many sublime guesses at the eternal verities; in fact, never were the eternal verities so dissected and pawed over and turned inside out as they were about that time in Boston by Margaret Fuller and her successors. But the discussion left you with a vague, uneasy sense that something was lacking, some backbone of fact. Their theories were like beautiful bubbles blown from a child's pipe, floating overhead, with clear reflections on them of sky and earth and human beings, all in a glow of fairy color and all a little distorted.—*From Bits of Gossip*, by Rebecca Harding Davis (Houghton, Mifflin).

### What the Children Like

"One of my Grand-Aunts always asks about the Sermon. I didn't listen yesterday. Did you?"

"Sermons are for big people," evaded Sophie Jane. "The singing and passing the Plate are for us. We can talk about those things."—*From Shafer's Beyond Chance of Change* (Macmillan).

### Letting the Author Speak

As a rule, foot notes are not negotiable. Saying things about authors and their books has very little to do with creating a love of literature. The average teacher, whether in college or out, is a very poor competitor of the great writers themselves. Many a lover of good literature has been made such by having free access to a good library in early childhood. If the masters of poetry, fiction, history and

travel, cannot hold their own in the minds of boys and girls, what earthly good are quizzes and examinations, out-of-the-way information and interminable prating going to do?—*From Tupper's Educational Broth* (Bardeen).

### Prosperity at the Expense of Her Children

The cotton trade is growing, the South is prosperous and children of from five to fourteen years, who formerly ran wild in the fields, can now have ten, fifteen and twenty cents a day—in a cotton mill! England was once proud of this same business and talked of how good it was for her children to be at work and how much the children liked it.—*From Hunter's Poverty* (Macmillan).

### The Unpoetic Tropics

I cannot conceive of any poetry ever being produced in the tropics. Nature and life there do not make the poetic appeal. There is little that is heroic, or plaintive, or pathetic, or that stimulates the imagination or fosters sentiment. The beak and claw and spine and thorn side of nature is more pronounced than in our zone; forms are more savage; disease is more deadly. Man cannot take Nature to himself and dominate and tame and humanize her, as he can where snow falls and Spring comes. Nature molds and stamps him, and develops his fangs of passion.—*From Burroughs' Far and Near* (Houghton, Mifflin).

### Independence

People talk about being independently rich, but there is such a thing as being independently poor.—*From Hodges's Human Nature of the Saints* (Whittaker).

### How Not to Arrange Flowers

There is an art in arranging flowers, an art in which I was imperfect and Galvin utterly deficient. My method was to put them together loosely, so they should loll negligently from the vase. This, as I found, causes the whole affair to fall prone upon the table the moment you loose your hold of it. Galvin's system, on the contrary, was that more commonly employed in baling cotton or tying up asparagus. When she had finished, the flowers were so inseparably welded together, and so firmly wedged into the vase, that it seemed incredible that the result could have been arrived at without the aid of a hydraulic press.—*From Carryl's Far from the Madding Girls* (McClure, Phillips).

### From Ohio

#### A CLEVELAND HANDFUL

Dr. Patton met a company of about 60 men at lunch, and made a strong impression by his address on The Science of Missions, other brief addresses being made by Dr. Bradshaw, President Thwing and Mr. Brown of Turkey. Dr. Temple has been heartily received at Plymouth. A fine reception was given Mr. and Mrs. Carter at Madison Avenue, with addresses by the Methodist neighbor, Mr. George of Trinity, Mr. Luff, the clerk of the church, and Dr. Fraser. As Rev. C. L. Parker from Maine takes up the pastorate at Collinwood, the church, through the kindness of its faithful member, Jay Odell, who paid "dollar for dollar," clears up its debt and burns the mortgage. The club had a fine program of sacred music rendered by the choir of Second Church, Oberlin, to an audience which filled Pilgrim's auditorium. The Women's Club had addresses on Women's Work; in the Home, the Church, Educational Work, the Business World.

#### THE GLENVILLE WORK

In January, 1902, Rev. W. C. Detling "discovered" in the eastern part of Glenville, adjacent to Cleveland, a fine residence territory, occupied by 2,000 to 3,000 people, fully supplied with saloons, but with no religious services. At his own charges he rented a vacant school building and began services, his first audience consisting of two persons and his second of five, including one lonely man. At the end of three years he leaves the work, turning it over to Mr. Ira J. Houston, who is just finishing his course at Oberlin Seminary, with a well-organized church of nearly 100 members, a Sunday school of 200, a property worth \$5,000, mostly paid for, the hearty co-operation of the City Missionary Society, which recognizes the importance of the field, and a firm place in the community, which, in receiving the church, has banished the saloons. While the women have, as always, been helpful, the work of the men has been notable from the first along pastoral and social as well as financial lines. The church, while doubling its membership during the year, has at the same time supported every department by free-will offerings on the envelope system, receiving no money from socials, entertainments, suppers or bazars. They tendered Mr. Detling a life call, and part from him with regret, as he turns to other work. J. G. F.

# Cleveland's BAKING POWDER

Makes the cake and biscuit come right every time.

"I prefer Cleveland's; perfectly wholesome; always gives uniform results."

CARRIE M. DEARBORN, Late Principal Boston Cooking School.

## Two Experiments in Young People's Work

The Christian Endeavor Society of the Evangelical Congregational Church of Canton has adopted this by-law:

Membership in the society shall cease with the first meeting in March of each year. At that meeting, which shall be led by the chairman of the Look-out Committee, there shall be an opportunity for all present to join the society by subscribing to the pledge and signing the book. Those wishing to join at subsequent meetings may do so in the above manner, provided they have previously been members; others must be proposed by the Look-out Committee and voted in by the society in accordance with Section 1 of this article.

Doubtless there are objections to such a plan, but it has three advantages: it keeps the membership list purged of those whose interest has flagged; it gives the members an opportunity once a year to reaffirm their devotion to the principles of Christian Endeavor; and it makes a kind of decision day for those who have not taken a stand.

The idea is to have the book signed, not at the beginning nor end of the meeting, but at some point during the meeting. It is desired to make that a solemn time of decision and recommitment.

This plan is not original with the Canton society. At least one other, that of Great George Chapel, Liverpool, Eng., has used it. Would it not help to solve Christian Endeavor problems which oppress some pastors?

A. P. M.

The Y. P. S. C. E. of Springfield, Vt., Rev. A. C. Ferrin, pastor, in reorganizing, adopts a modified plan of Christian Endeavor.

Appreciating what the organization has done for them, and recognizing the advantages of an organic relation to the United Society, it retains its Christian Endeavor name.

It welcomes as members "all young people who consider this church their home and are willing to co-operate faithfully in the object and plan of the society."

Here is the pledge they are to sign, which is somewhat broader than that sent out by the U. S. C. E.:

"Desiring to follow Jesus Christ in the aim and spirit of his life, I promise to accept appointment on and work heartily in one or more of the committees of the society, and to lovingly and loyally support the work and services of this church."

And this is the list of committees:

Devotional.

Membership and invitation.

(a) Division for young women.

(b) Division for young men.

Missions.

Good fellowship.

Musical and literary program.

## 'Among the Seminaries

ATLANTA

Dr. C. J. Ryder has given a course of lectures on the early history and the present work of the American Missionary Association. His lecture on Porto Rico was especially stirring. Dr. W. A. Bartlett of Chicago will be Commencement speaker. There are six graduates.

J. E. K.

In the Cheshire County Comment of the last New Hampshire Broadside Rev. W. W. Livingston's twenty-six-year pastorate at Jaffrey was strangely overlooked, and an error of two years was made in estimating the present pastoral term at Troy. Had it been the writer's purpose to deal out honors to the men on account of notable pastoral service, Brother Livingston's long and admirable pastorate could not have been overlooked.

D. W.

## Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, April 24, 1:30 A. M. Speaker, Mrs. John H. Haynes; subject, The Bedouin Arabs and Things Seen Among Them.

NORFOLK AND PILGRIM BRANCH W. B. M., Plymouth, Mass., April 25.

AMERICAN COMMITTEE OF Y. W. C. A., Detroit, Mich., April 26-May 1.

MIDDLESEX SOUTH CONFERENCE, Maynard, April 26.

SUFFOLK SOUTH CONFERENCE, Wollaston, Mass., April 26.

WOMAN'S HOME MISSIONARY ASSOCIATION, semi-annual meeting, Worcester, Union Church, April 28.

LOWELL ALLIANCE W. H. M. A., Pawtucket Ch., Lowell, April 27.

WORCESTER SOUTH CONFERENCE, Union Church, Grafton (Saundersville station), April 27.

CONGREGATIONAL CONGRESS, Atlanta, Ga., April 29-May 7.

OLD COLONY CONFERENCE, May 2, 3, at Acushnet Church, New Bedford, Mass.

WOMAN'S BOARD OF MISSIONS, semi-annual meeting, Pilgrim Church, Nashua, N. H., May 3, 10 A. M.

CONGREGATIONAL HOME MISSIONARY SOCIETY, Springfield, Mass., May 30-June 1.

INTERNATIONAL SUNDAY SCHOOL CONVENTION, Toronto, Can., June 20-27.

INTERNATIONAL CHRISTIAN ENDEAVOR CONVENTION, Baltimore, Md., July 1-10.

WOMAN'S BOARD OF MISSIONS, Pilgrim Hall, meetings every Friday, 11 A. M.

SATURDAY AFTERNOON BIBLE CLASS, Park Street Church, every Saturday, 2:30 P. M. Leader, Rev. W. T. McKivven.

## SPRING STATE MEETINGS

Corrections or additions should be sent promptly.

Tennessee,	Chattanooga,	April 26-30
New Jersey,	Upper Montclair,	April 27, 28
Oklahoma,	Enid,	April 27-30
Florida and the South-east,	Atlanta, Ga.,	May 2
Indiana,	Michigan City,	May 9-11
Kansas,	Kirwin,	May 9-12
Illinois,	Ottawa,	May 15-18
Iowa,	Sioux City,	May 16-17
Massachusetts,	Lowell,	May 16-18
Missouri,	Hamilton,	May 16-18
New York,	Binghamton,	May 16-18
South Dakota,	Yankton,	May 16-18
Ohio,	Oberlin,	May 23-25
Pennsylvania,	Williamsport,	May 23-25
New Hampshire,	Franklin,	May 23-25
Rhode Island,	Peacedale,	May 23, 24
Connecticut,	New Haven,	June 13, 14
Vermont,	Brattleboro,	June 13-16

## Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

REV. SEDGWICK P. WILDER, D. D.

The Congregational church of Delavan, Wis., was filled on April 6 with a great and sorrowing congregation, for the pastor whom the community had honored and loved so long lay before the pulpit in the quiet of the last sleep. On Tuesday morning the spirit of Sedgwick Porter Wilder found release and entered "through the gates into the city." For three months Dr. Wilder had been almost continuously out of his pulpit by reason of an ailment whose nature was obscure, but whose ravages were manifest in great weakness and at times acute suffering. Returning home from a short absence with a sense of gain, he confidently anticipated an immediate resumption of his work. On Saturday, April 1, the symptoms grew seriously worse, and on Tuesday the life of one of Wisconsin's most loyal, loving and consecrated ministers peacefully ended the earthly course. Descended from ancestors who came to America soon after the Mayflower and through eight generations of stanch Puritans, among whom was Dr. Dempster, a president of Harvard Dr. Wilder was born fifty-seven years ago in the little town of Newfane, Vt. Taken at one year's age to Gill, Mass., this continued his home, with the exception of a few terms at Barnardston Academy, till the age of seventeen, when his parents removed to Eau Claire, Wis. Hardly had they reached the new home, in the spring of 1845, when, with eager enthusiasm to do what he could for his country, he enlisted in the Fifty-first Wisconsin, and served until the muster out in the following October. In September of 1866 he entered the Senior Class of the Beloit Academy and the following year the college class with which he graduated in 1871. A year of teaching at Black River Falls, Wis., was followed by the seminary course at Yale. In 1875 he was called by South Church, Springfield, Mass., to its mission at Faith Chapel. In 1876 he was called to Brandon, Vt., and then successively in 1880 to North Brookfield, Mass., in 1887 to Janesville, Wis., in 1895 to Pueblo, Col., and thence in 1897 to Delavan, Wis. During all the thirty years of his ministry, though never of robust health, he filled his own or some other pulpit continuously, with the exception of one brief interval of illness, until last January. In 1876 he was united in marriage to Miss Jennie R. Watson of Beloit, Wis., and to her winning grace of mind and heart the husband never wearied of attributing a large share of the abundant rewards of their mutual ministry. Their only children are Margery Esther and John Watson, both members of the present Senior Class at Beloit.

Of the character and work of Dr. Wilder it is difficult for one who was his classmate and close friend of all these years to speak in moderate terms. As a student he was easily a leader by virtue of his rare gifts. Never did a youthful soul glow with higher or purer

ideals and never was a life more free from every tinge of the low or gross. So varied were his powers and gifted his genius that to us who knew him best the highest attainments of life seemed easily within his reach. His earliest college aspirations were for the law and public life, but every such ambition yielded to the vision of his Lord and the pathetic urgent call of his kingdom. In the privilege of being a worker and, if need be, sufferer with him he never ceased to rejoice.

Often have I heard him aver that choosing again nothing would tempt him from the same service. In every field of his ministry the glow of his spiritual fervor, the entirety of his unselfish sacrifice, the wealth of his imagination, the breadth and accuracy of his intellectual grasp, the ardor of his devotion to civic interests and the overflowing sympathy of his wide-reaching heart won for his strong and tender message a hearty response. Faithful and fearless in his championship for every just cause, a preacher of the gospel in all its fullness of joy and hope, with a mind that was eager for light from every source of wisdom, strenuous for the truth, even though it slay his most cherished conviction, Dr. Wilder was the trusted adviser of churches and colleges, a counselor whose word never failed to help and inspire. Many friends from Beloit and Janesville were present at the service in Delavan, which was conducted by three of his college classmates, Rev. O. S. Smith of Delavan, Rev. John P. Hale of Lafayette, Ind., and Rev. Charles L. Morgan of Elgin. The burial was at Beloit, where the flower-laden casket was laid away among the teachers he had so greatly loved and close by the most cherished scenes of his life. Rev. Samuel T. Kidder of Elgin committed the dust to earth and the beloved spirit to God. Then with a tender prayer by President Eaton we bade farewell to the mortal in the rejoicing hope of tomorrow's reunion.

C. L. M.

## All Run Down

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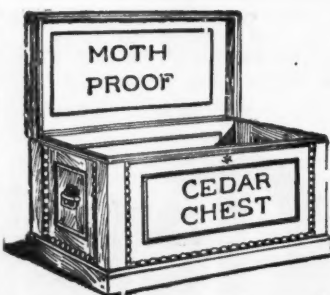
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We make these great Chests of Solid Red Cedar, specially selected for its aromatic strength. They are splendidly built, being

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## Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

THE WOMAN'S BOARD OF MISSIONS will hold its semiannual meeting in Pilgrim Church, Nashua, N. H., Wednesday, May 3, beginning at 10 o'clock. Addresses by missionaries from various countries. Basket collection.

E. HARRIET STARWOOD, Home Secretary.  
AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, President.  
Rev. G. MOPHERSON HUNTER, Secretary.  
W. HALL ROPES, Treasurer.

## Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Summer Boarders can be accommodated at Hillside Farm. Address F. H. Flanders, East Andover, N. H.

A Quiet Home for elderly ladies and convalescents is attractively situated in Roxbury, Mass. The rooms are bright and sunny. Address J. W., 37 Bainbridge St., Roxbury, Mass.

Wanted, a position as home companion, to act as secretary, or to care for an invalid, or as traveling companion, by a young woman of good education and experience. Address Companion, 16, care *The Congregationalist*, Boston, Mass.

Summer Cottage. In pine grove on Connecticut coast near New London, 7 rooms completely furnished, \$30 a month, \$75 for three months, \$100 for five months. Inquire George H. Elwell, 6 Beacon Street, Boston.

The Hotel Nemattanoo, North Lubec, Me., is a select, inexpensive family hotel amid grand scenery, and is well worth visiting. Information and booklets on application. Mrs. Elizabeth Black, 39 Marion Street, Brookline, Mass.

Wanted, in my country home, one or two elderly women to board and care for. Pleasant, sunny rooms and good board. Large piazzas and shaded lawn. One-fourth mile from railroad station. References given. Address Miss Negus, Zoar, Mass.

A Pastor of a church in Greater Boston desires a change. He is a married man of 30; a university and seminary graduate; gifted in the delivery of sermons; experienced in pastoral work. Address G. B., 13, care *The Congregationalist*, Boston, Mass.

It Costs nothing to investigate our methods of finding positions for capable Salesmen. Executive, Clerical and Technical men. Write us today, stating position desired, and we will tell you if we can place you. Hapgoods, Suite 511, 309 Broadway, New York.

Auditor wanted for large manufacturing company. Experienced in cost systems. Able executive. Salary \$3,000. Other managerial, clerical and technical positions on file. Write for list and plan. Business Opportunity Company, 1 Union Square, New York.

Housekeeper. A refined woman accustomed to the care of a home and management of servants would like position as housekeeper. Fond of children. City or country. Best of references given and required. Address W. A. S., 16, care *The Congregationalist*, Boston.

Highland Hall, a homelike sanatorium for a limited number of patients, located in a healthful and attractive suburb of Boston. Experienced nursing and medical supervision. Excellent cuisine. House warm, sunny and well equipped. Address S. L. Eaton, M. D., Newton Highlands, Mass.

## Educational Evangelism

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- IV Where Christian Nurture Fails
- V The Evangelism of Jesus
- VI Personal Adjustment
- VII A Graded Gospel
- VIII The School of Worship
- IX Aims and Expectations
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A very timely book. Just what is needed in connection with the present interest in Evangelism.

### The Pilgrim Press

New York BOSTON Chicago

## In and Around Boston

### Professor Genung at the Old South Church

A notable series of lectures has been in progress in the Old South Church Sunday school this winter. The leader, Prof. J. F. Genung of Amherst, has attempted to show the adult Bible class the value of the Hebrew Literature of Wisdom in the light of today. The class of about sixty has been regular in attendance and the interest unabated. Professor Genung carries with him an atmosphere of reasonableness, insight and scholarship which is attractive and informing. He has used no manuscript save a few suggestive notes and the class has been conducted in a conversational manner calculated to lend ease and interest. No one who heard him will ever read the book of Job again with a casual eye. Professor Genung used his own translations both of Job and the Solomonian Proverbs and Ecclesiastes, when reading passages.

The cynical king, Koheleth or Ecclesiasticus, becomes less world weary and more wise and farseeing under Professor Genung's skillful interpretation. It may have been a new thought to some that instead of coming to the conclusion that everything is vanity, Ecclesiasticus really summons us to observe that there is a "surplusage" from the foolishness of life and it is stored in the word character. Unless we have that within us which calamities and joys cannot move, all is vanity but with the emergence of the intrinsic man there stands forth something which outward things cannot touch.

By gradual steps Professor Genung led up to the truth that until the time of Christ man had been studying how to improve his own wisdom. The admonitions of the Solomonian proverbs, the intellectual travail of Job and the philosophic musings of Koheleth all point in the direction of showing man how to develop his own best life and meet the world with a mind full of wisdom, to come into harmony with law—in short, to "be wise." There were hints of doing good to others and veiled allusions to deeds of kindness, but no one had dared to say in firm accents, "Love one another," until Christ came. He built onto the ancient wisdom code and taught men that true wisdom comes through having enough goodness for one's self and to spare for another. It is not enough to have character, but the results should be used for the good of all. Love alone gives us the clew to life and lifts us above law.

The lectures conclude the last of this month with the Parables and the Epistle of James.

### New Police Commissioner

The morals of Boston are conserved or injured according as the Police Commissioners appointed by the governor of the state look upon their duties and responsibilities. Men with high ideals and in sympathy with law and order can by their official acts do much to curb vice, intemperance and lawlessness. Men with sporting associates and the code of the "man about town" can do much to ruin other men's lives by their laxity of official rule. Governor Douglas, in appointing Col. Charles H. Cole, Jr., to a place on the commission, of which he will be head, has defied the Boston Democratic "machine" and selected a man of the independent type and with military tastes, but quite different in his attitude toward affairs from the present chairman of the board, Mr. Emmons, who will now retire to membership on the commission rather than leadership in it.

### Revival at St. Mark's

This Boston colored church, Rev. S. A. Brown, pastor, has recently held a season of evangelistic services, successfully conducted by Rev. Sterling W. Brown, pastor of Lincoln Temple, Washington, D. C. From the forty hopeful conversions, twenty-five new members have been received, fourteen of them men.

## PUBLISHERS' DEPARTMENT

### Another Great Religious Novel.

From "The Denver News," March 26, 1905.

"The author of 'For the White Christ' adds one more to the list of writers who have put the Christ spirit as a living fire into the darkness of a darkened era to reveal by its radiance the truth and error, the wisdom and folly, the divinity and the brutality of the time.

"For the White Christ" is not a story with a moral at all. In fact, not a sentence of sermon interrupts the galloping movement of thrilling incident as it pushes through stormy years during the reign of Charlemagne.

"But the hero, Oliver, is a Dane, steeped in the nature worship of the Norseman, yet familiar with the faith of Mohammedan Saracen, the wisdom of Plato, and the 'runes of the White Christ' as well. When he comes, with his Vikings, into the realm of Karl, he is the embodiment of the Norse ideal of courage, skill in sword play, reverence for women, and the love of freedom.

"But to the qualities of the average Norsemen, Oliver's character adds a thoughtful mind, and it is through his eyes, clarified with a sympathetic knowledge of the truth common to many religions, that the period is seen.

"For whatever savors of bondage, either of mind or will, he has no tolerance; the abuses in cloister and priesthood he abhors, but is able to excuse because of the crudeness of the time and its ill-developed people; the martial enterprises of Karl's Court delight him, but they seem fit rather for the service of Thor, the Norse war god, than of Christ, the Prince of peace.

"Gradually, by much reading of the 'runes of the White Christ,' the 'bright Dane' loses his Viking ideal of war-delighted manhood and accepts devoutly the love gospel of his treasured runes.

"How the author contrives to carry a fascinating hero of a thrilling love story through a succession of battles, hair-raising dangers, and dearly bought escapes from all manner of intrigue, keeping him to the very last the center of interest and knightly activity, while at the same time showing his growth in spiritual insight, magnanimity and love of peace, it is hard to analyze, but the feat is most successfully accomplished.

"The story is true to the art standard which forbids extraneous sermonizing, but in the pulsing lifeblood of the stirring incidents the spirit of the universal Christ reveals its invincible power. This is not the place to speak of the fine and fitting English, perfectly adapting itself to the time and the people; of the accurate historical atmosphere with which every picture, every incident and every phrase is saturated; of the tender delicacy of the exquisite love story, or the skill with which even ferocious battle scenes, made necessary by truth to the time, are kept free from too much of ghastly detail.

"All these every reader will appreciate. We would point out the less apparent but even more significant spiritual insistence which is none the less real because woven close in warp and woof of the story."

FOR THE WHITE CHRIST: A STORY OF THE DAYS OF CHARLEMAGNE.  
By Robert Ames Bennet. Illustrated in full color and beautifully decorated by the Kinneys. At all bookstores, or of the publishers, A. C. McClurg & Co., Chicago. \$1.50. [Adv.]

## The Midweek Meeting

FOR DEVOTION, CONSULTATION, FELLOWSHIP

"For where two or three are gathered together in my name, there am I in the midst of them."

(Topic for April 23-29)

The Resurrection Body. 1 Cor. 15: 50-58; 2 Cor. 5: 1-9.

*Contrasts between flesh and blood and the spiritual body. The results of choice in this life perpetuated in the life to come.*

The key to right thinking about our resurrection state is found in the words which come a little earlier than our lesson: "And to each seed a body of its own." We are to be clothed upon, not unclothed of the individuality which God has given us and which we have developed under his laws. So what Peter said of Judas, "That he might go to his own place," is not a personal judgment but the expression of a universal law. It is the same thought in terms of environment. The place where we belong claims us, the character which we have formed determines its own embodiment. There is the same variety in the world beyond the grave which we see about us here.

Paul in this chapter contrasts the natural and the spiritual bodies with insistence upon their order of time. There is no way to the higher but by the lower. Even the Son of God must pass by the way of birth to his

crown. To complain of our experience and troubles in the flesh, is like a traveler's complaint that there is a way across the forests. Our present life is brief. The smoke that rises to dissolve, the grass that grows and is withered, the passing of the cloud are symbols of mortality. But that life is immortal. "He that doeth the will of God abideth forever." And even if our present life could be made enduring it would be a poor consolation. For it is corruptible. The symbols of decay are as striking as those of death. Who can find a perfect tree? What man has been always free from pain? Who has found a medicine against the slow decay of age? Is there any innocence of childhood that does not pass into the follies of youth and the corruptions of manhood? There are moral victories, but there are also moral defeats, which leave their scars upon the soul. And the dangers of temptation are all about us. But that life shall be incorruptible—not, be it noted, merely uncorrupted, but out of danger of corruption. The key-word is security.

In the second letter to the Corinthian Church Paul brings out the thought of God's additions to our attainment. It would be a dreary vision which foretold only what we have earned or conquered as the portion of our embodied state in the world of spirits. That body—Paul's figure is the house—is of God's building. We are to be clothed upon. Now God—besides that he is our Father—is no niggard and no bungler. Up to the limits which our deliberate neglects and transgressions fix he

will build perfectly and beautifully, adding what his own love chooses for our delight. Here lies the haze of glory which cuts off vision. It is not revealed because it could not be revealed. As the blind man can only guess at the wonders of color in a sunset sky, as the deaf man fails to imagine the great harmonies of a symphony, we can only guess at the powers and enjoyments of the spiritual body.

Every true thought of the resurrection tends to make clearer the part which our present opportunity plays in shaping our personal experience after death. Let any one who is disposed to dream of heaven as a realm quite out of touch with earth read again with sober thought Christ's judgment parables of the talents, the ten virgins and the Judge's great assize. In the deepest sense life is a continuity. Present or absent—in the body of death or the body of our immortality—the service of Christ is its highest aim and hope.

*Christ was the organized beneficence of God, here to bless man, here to help man to live as man ought, healing him, helping him, being his physician, friend, counselor. All these things must the Church as the incarnate Saviour be and do; and how is the Church to have power to do it? She must be the inhabitation of the Holy Spirit; God must dwell in her and be her life.—A. M. FAIRBAIRN.*



TRINITY CHURCH, BOSTON

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Boots, \$3.50



### The Boston Congregational Church Union

This organization is just as essential to the prosperity of our denomination in Boston as the local church is essential to the religious life of its community. This fact is going to be realized by the churches. A long step toward it was taken last year, when the new General Conference of the churches of Greater Boston made the Union its agent for church extension. It is taking up as much work as the means placed at its disposal will allow. It has no paid officials. It has studied carefully the situation in Boston and vicinity, and knows the opportunities for the growth of Congregationalism and the pressing needs in various localities to promote that growth.

The Union has shown its interest in many practical ways in the Courtland Street Church in Everett. Besides appropriating money from its own treasury, it has incited the local conferences to give. At its autumn meeting, the Suffolk West Conference empowered Rev. E. M. Noyes to apportion the amount among the churches, and they, as a whole, have responded heartily. Only one church, Park Street, felt unable to give anything. The sum already contributed is over \$1,700. Several churches gave more than was asked of them. It is hoped that by another effort of the churches, or through individuals, the whole amount will be raised, and that this important enterprise may be put on its feet.

The Union will try to raise \$8,000 the coming year. Suffolk West Conference will be asked to give one-half the amount, the remainder to be raised by the Suffolk North and Suffolk South. The Suffolk North has already voted at its spring meeting to raise its share. This sum will give new strength to several enterprises which have large promise. The Union has had thus far a very inadequate income. But it has accomplished much. Several churches owe to it their existence, and others without its aid would have been feeble.

Every church in Greater Boston ought to be represented in the membership of the Union. The annual dues per member are only \$3. Churches alive to their own interests will see that their best business men are in this organization, and will ask them to give their service to it. This year should see a large increase in its membership and its work.

### Mr. Dawson's Itinerary

Mr. Dawson has been in Philadelphia this past week and goes next week to the Interior. His appointments are:

Chicago. April 25-28.  
Galesburg. April 30-May 2.  
Milwaukee. May 4.  
Madison. May 5.  
Minneapolis. May 7.  
St. Paul. May 8.  
Omaha. May 10, 11.  
Cedar Rapids. May 12.  
Detroit. May 14, 15.

This list closes the arrangements made by the committee for Mr. Dawson. It is probable that Mr. Dawson will preach for Dr. Hillis at Plymouth Church on Sunday, June 4, and that a farewell meeting will be held in Plymouth Church on Monday, June 5.

A man was standing in a telephone booth trying to talk, but could not make out the message. He kept saying, "I can't hear, I can't hear." The other man by and by said sharply, "If you'll shut that door you can hear." His door was not shut so he could hear not only the man's voice, but the street and store noises too. Some folks have gotten their hearing badly confused because their doors have not been shut enough. Man's voice and God's voice get mixed in their ears.—S. D. GORDON.



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## BENSNDORP'S

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purity or nourishment.*

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ALL GROCERS.

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SINGLE BREASTED SACK SUITS,	\$20	\$25	\$30
SINGLE BREASTED FROCK SUITS,	32		
OVERCOATS,	15	20	25
TROUSERS,	5	to	8
SKELETON COATS,	6	8	10
CLERICAL VESTS,	4	6	

Undressed Worsteds, Serges, Cheviots, Clay Diagonals, Drap d'Ete, and all other popular and suitable fabrics.

We recommend our made-up productions as the highest class obtainable, fully equal to custom work. Competent attendants, drilled especially in this department, are continually at the service of our patrons.

NOTE.—All garments manufactured by us bear our full name and designation on the etiquette as follows:

*A. Shuman & Co.  
Boston*

## Greater New York

### Manhattan Association at Plymouth

The spring meeting, held with Dr. Hillis, had an unusual attendance. Five new members were elected and eight more nominated, so that at the next meeting this purely ministerial body will number over a hundred. Including those who attend the Ministers' Meeting on Mondays, there are 150 Congregational ministers around the Greater New York, which is a surprise to all who learn that fact.

The all-day theme was, How can we deepen the present spiritual movement in our churches? Addresses were made by the moderator, Rev. Messrs. Alexander MacColl, N. McGee Waters, Frederic Lynch and Dr. Nehemiah Boynton. A season of prayer and conference was led by Dr. R. J. Kent, who pointed out the danger of ministers attending so many extra conferences and union gatherings as to leave little time for effective, hand-to-hand work in evangelizing their own parishes. It being many years since the association met at Plymouth, Dr. Hillis explained various matters of interest to the younger and newer men, many of whom had never been over the premises. After lunch Dr. Robert A. Hume gave his address, illustrating the method of approach to the Hindu mind to make plain the reality and fatherhood of God. Rev. W. J. Dawson was a welcome guest, and spoke twenty minutes on the theme of the day with great helpfulness.

### Evangelistic Energy Increasing

On both sides the East River interest is deepening and efforts are being multiplied to reach people outside the churches, as well as inside. So far the mechanical has been avoided and the excitable tabooed. Rev. Richard Hartley, sent by Baptist friends to study the Welsh revival, has reported a large company of workers from all over the city, that conditions here are in many respects like those in Wales a year or so before that movement ripened and became prominent. The interdenominational committee, which will conduct tent meetings all over the city next summer, in response to a general demand, has held three great gatherings in Dr. Mottet's Church of the Holy Communion. Dr. Cuthbert Hall presided at the last, and the speakers were Bishop Greer and Drs. Hillis, Bitting and E. S. Tipple. Both the place and the speakers are significant of the genuine alliance of the churches for a great forward movement. Individual campaigns by various pastors are too numerous to mention.

### In Brooklyn

In this borough 250 churches have united on a single Saturday in some forty centers for prayer and confession. The same churches, through a central committee, are now holding evangelistic services nightly, each pastor holding his own church for two weeks, ending April 16. From April 9 a noon meeting has been held in the Y. M. C. A. halls to reach those who cannot or do not get into the fine series of four o'clock services held daily in many central churches. During Passion Week there will be services every night in practically all the above churches. Pastors report that many members are being stirred

to personal work who have never done such before.

### Longwood Church, Bronx

This is the latest-born Congregational infant hereabouts. Its successful struggle for existence is a prophecy of its vigorous future, a tribute to its patient and sweet-spirited pastor, and a warning to sectarianism which seeks to pre-empt all the ground in sight for itself, though unable to use it. The Longwood Church is in the center of a region about a mile from Hunt's Point, on the Sound. It stands on high ground, on two sides of which are attractive two-family dwellings, with streets beyond already filling up with good class four-story flat houses. A third side of the district consists of farm land only just sold, but which in a couple of years is sure to sustain hundreds of families. A stone's throw from the church, millions of dollars are being spent in building operations, and as much more will be spent this spring.

In a direct line, the new church is a little over a mile northeast from Mr. Kephart's new church. Nearly two years ago the Longwood Church began as a mission Sunday school of Trinity (Rev. F. B. Makepeace's), after a tour of the field by Secretary Shelton and two or three of the nearest pastors. Last Sunday-week the congregation entered its first church home, a portable, \$2,250 building with an attractive exterior of gray, and every seat was taken both morning and afternoon. In the morning Rev. C. W. Shelton preached, and in the afternoon addresses of congratulation and encouragement were made by Rev. Messrs. Makepeace, Cox, Seymour and Kephart. The feature of the afternoon was Mr. Kephart's genial appeal for funds (many present being his own people), which resulted in a collection of \$460, a little of which was contributed by Hebrew neighbors who are interested in the new church. SYDNEY.

## Vases

For

## Easter Flowers

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Especially notable are those in the Colonial style—with wide flutes, massive and dignified.

We are showing some beautiful effects in Austrian Glass quite equal in artistic merit to Tiffany's work, and at moderate prices.

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## Easter Lilies

For Church or drawing-room, all sizes up to 55 inches tall, in great variety.

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The Magee stands alone, and is the result of fifty years of experience.

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"It saves coal bills."

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# BUILD UP your Strength with JAYNE'S TONIC VERMIFUGE,

a pleasant, potent, and permanent invigorator for WOMEN, CHILDREN and MEN.

GET IT FROM YOUR DRUGGIST.



## The Revival in Oakland, Cal.

Accounts have been printed in our columns of the work of Dr. J. Wilbur Chapman and other evangelists in Oakland. Rev. Charles R. Brown, pastor of the First Congregational Church, presents in the *Pacific* aspects of it not mentioned by our correspondents. Recognizing the good that has been done in getting Christians to work earnestly together, in the quickening of church members, the promotion of good feeling among the denominations and the impressive showing made by the united efforts of thirty-three churches, he says that the unchurched multitudes were not reached, nor the unconverted who attended the churches brought in any considerable numbers to make public confession of Christ. "Here the meager results are a profound disappointment to those who entered into the movement with high expectation." The audiences were mostly confined to professing Christians and children of the Sunday schools. Theater bill boards posted all over the city, and cards of invitation delivered in thousands of homes brought small results from those unused to go to church. He says:

Our own church, the largest in membership and the most largely attended of any of the thirty-three, the church in which the leading evangelist of the group—Dr. J. Wilbur Chapman—held all his services, has received one hundred and four of the cards signed. Of these thirty-one were signed by the children in our Sunday school, most of them from Christian homes. We rejoice in the open confession of Christ by these little ones, but the processes which secured that happy result have been the home influences and the regular work of church and Sunday school rather than the appeal of the evangelists. Many of the cards are signed by church members who hold their membership in other cities—this was requested by the evangelists. Some were signed by earnest members of the churches here, who misunderstood the invitation, which was often given so broadly as to confuse. Two godly men in our own church, one over eighty and one past seventy—devoted Christians for the last half century—signed cards under a mistaken impression that the evangelist was appealing to them.

The Christian people have had a good time, and the personal work they will do, partly as a result of the stimulus received, will result in winning others, but the sinful and indifferent classes of people in our city have not been touched in any appreciative degree. We heard wonderful narratives of leading citizens weeping like children and confessing Christ, of drunkards instantly converted to God and to lives of continuing sobriety, of numerous and joyous conversions over yonder somewhere, but we have not seen such manifestations of the Spirit in these Oakland meetings.

If I can gather any lesson then from my own observations during the last three weeks and from the kindly, serious comments of numbers of Christian men in Oakland, it is this. It is not for us idly to exult that the unchurched masses of the city have been profoundly influenced by this dramatic movement, for they have scarcely been touched at all. It is not for us to mourn sadly that the great ends we have in view cannot be compassed by money and posters, by huge combinations of churches and overflowing congregations, by stirring singers and the fervent appeals of those who are strangers in the community. It is rather for us here highly to resolve that an evangelism which is of the people, by the people and for the people; an evangelism which grounds its confidence, humanly speaking, not in glaring advertising or elaborate machinery or abnormal emotionalism, but in the spiritual contagion of many devoted hearts; an evangelism which declares the real content of the gospel by uniformly defining the act of "coming to Christ" in terms of personal and social righteousness—that this personal and pastoral evangelism, reasoned and ethical, spiritual and abiding, shall not perish from the earth, but shall be steadily operative for the coming of the kingdom of God. The great necessity is upon us

in the presence of these masses of people who give no sort of heed to the other form of appeal, that we should earnestly and prayerfully give ourselves afresh to such thoroughgoing and persistent effort.

## Juvenile Humorists

THE POWER OF SONG

Little Mildred was asked to pick out the flag of our country. She did so very readily, and was then asked the name of our country. "'Tis of thee," she replied. "My country, 'tis of thee."—*Youth's Companion*.

AN ILLUMINATING POINT OF VIEW

A little six-year-old boy was taken on a journey from England to India, and in India the brightness of the moon seems specially to have struck the little fellow. He wrote home to his aunt, "Here we have a larger moon, and we keep it better polished."

Pres. A. H. Strong of Rochester University has been honored with the place of preacher at the opening of the International Baptist Congress, London, July 11-18.

## American Standard Revised Bible

"We do not hesitate to say that no child should today be encouraged to read any English rendering of the Bible other than the American Revision."—*The Interior*.

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and thus save their having corns, bunions, callouses, etc. You will also preserve your health by wearing shoes that resist dampness and make you feel as if you were walking on a mattress.

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## Peter Moller's Cod Liver Oil

is just pure cod liver oil—free from disguise, because none is needed. It is the impurity or adulteration in cod liver oil that makes it offensive to taste and smell. The purity of Moller's Oil makes it

### Free from Taste or Odor

It is this purity that makes Moller's Oil so digestible and without that nauseous "repeat."

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SOLE AGENTS

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THE BEST HYMN-BOOK

FOR CONGREGATIONAL WORSHIP

We would like to send a returnable copy to every pastor and music committee of churches desiring new and satisfactory books. Write to

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## Church and Ministerial Record

## Calls

BAUER, PHILIP E., Stanton, Mich., to West Ch., Akron, O.  
 BINGHAM, CHAS. M., Daytona, Fla., not called to Ridgeway and Waldron, Okl.  
 BURHANS, FRANK D., Washington Park Ch., Chicago, Ill., does not accept call to Iowa City, Io.  
 CREMONESI, ACHILLE, Albany, N. Y., to Evangelical Ch. of the Redeemer (Italian), Brooklyn. Accepts.  
 DOUGLASS, ROSCOE D., Victoria, Io., to Dunlap.  
 DOWD, QUINCY L., De Pere, Wis., to Roscoe, Ill.  
 FRITSCH, SAM'L, to Somonauk, Ill. Accepts.  
 HAYES, WM. H., Windsor, Vt., to chaplaincy of state prison, in connection with his pastorate. Accepts.  
 KING, WILLET D., Hyannis, Neb., to Cherry Hill and Park Vale Chs., Omaha. Accepts.  
 KNAPP, BENJ. B., Newark Valley, N. Y., to work of Presbyterian Board of Missions in Porto Rico. Accepts.  
 LINCOLN, CLARENCE A., Hartford Sem., to Manchester, Mass.  
 LONG, FRED'K W., Redfield, S. D., to Deadwood. Declines, accepting previous call to Huron.  
 MARVIN, JOHN P., E. Hardwick, Vt., to Norwich. Accepts, beginning June 1.  
 MCCANN, HERBERT L., Gray, Me., accepts call to Millis, Mass.  
 MITCHELL, GEO. A., Grossdale, Ill., to Fourth Ch., Oak Park.  
 MURMAN, ADAM, Minneapolis, Minn., to Trinity Ch., Los Angeles, Cal. Declines.  
 PACKARD, HERBERT L., W. Brooksville, Me., to New Vineyard. Accepts.  
 PENMAN, JOHN S., Central Ch., Bangor, Me., to Poughkeepsie, N. Y.  
 RANDELL, ALFRED E., Grand Ave. Ch., Chicago, Ill., to Wyandot. Accepts.  
 ROGERS, C. WELLINGTON, S. Bristol, Me., to New Gloucester. Accepts.  
 SHANK, C. H., to Lovell, Me. Accepts.  
 VINING, ROSCOE W., Roscoe, N. Y., to Susquehanna, Pa. Accepts.  
 WIARD, HIRAM D., Huron, S. D., to Auburn, Cal. Accepts.  
 WYKOFF, HERBERT J., Chelsea, Vt., declines call to South Main St. Ch., Manchester, N. H.  
 ZELLARS, EDWIN G., Paxton, Ill., accepts call to Spencer, Mass.

## Ordinations and Installations

LAWALL, WM. H., o. Brooklyn German Ch., Feb. 21. Parts, Rev. Messrs. C. W. Shelton, E. Manhardt and J. B. Clark, D. D.  
 MERRILL, GEO. P., 4. Fourth Ch., Newburyport, Mass., April 3. Sermon, Rev. C. M. Clark; other parts, Dr. G. R. Merrill, father of the pastor, Rev. Messrs. J. D. Dingwell, Richard Wright and A. H. Beckman.

## Resignations

BARBER, WILBER C., Prairie City, Io., after three years' service.  
 BAUER, PHILIP E., Stanton, Mich., after three years' service.  
 BURHANS, FRANK D., does not resign Washington Park Ch., Chicago.  
 CHAPMAN, EDW. M., North Ch., St. Johnsbury, Vt., after five years' service.  
 CLYDE, JOHN P., First Ch., Muscatine, Io.  
 DAVIS, ALBERT P., Wakefield, Mass., after 10 years' service, for further study.  
 HARVEY, W. R., Point St. Charles, Can.  
 KNAPP, BENJ. B., Newark Valley, N. Y., after four years' service.  
 KNOPF, FRANK E., Cheyenne, Wyo., after three years' service.  
 MARVIN JOHN P., E. Hardwick, Vt., after five years' service. To take effect about June 1.  
 ROSSARI, J. FRANCIS, Ch. of the Redeemer (Italian), Brooklyn, N. Y.  
 MITCHELL, JOHN S., Lisle, N. Y., after five years' service.  
 ROGERS, C. WELLINGTON, S. Bristol, Me., after three years' service.  
 SEIBERT, SAMUEL S., Otsego, Mich., after three years' service.  
 STEELMAN, I. NEWTON, Lakewood, N. Y.  
 VINING, ROSCOE W., Roscoe, N. Y., after four years' service.  
 WYATT, CHAS., Waubay, S. D.

## Stated Supplies

EDWARDS, BOYD, ass't pastor Tompkins Ave. Ch., Brooklyn, N. Y., at First Ch., Binghamton, until June.  
 ROADHOUSE, J., Kingston, Ont., at Garafraxa, for six months.

## Personals

ANDERSON, GEO. S., who has recently resigned at Highland Ch., Somerville, Mass., was presented last week with a solid gold watch, suitably inscribed, with chain attached. The church also voted "not to accept" his resignation, but "to invite him to remain as pastor."  
 HADDEN, ARCHIBALD, Muskegon, Mich., with his wife, sailed April 13 for three months abroad, the

ladies of the parish contributing \$500 toward the expenses of the vacation.

LIVINGSTON, WM. W., who completes next June 27 years of service in Jaffrey, N. H., has so far recovered from a severe attack of pneumonia as to occupy his pulpit. During his 12 weeks' absence neighboring pastors continued the church services.

MCDONALD, ANGUS M., Bar Harbor, Me., will probably receive the property, estimated at about \$150,000, bequeathed him by the late Mrs. A. R. Dodge of Florida, as the first attempt to break the will has failed.

SPRAGUE, FRANKLIN M., Tampa, Fla., has been dismissed from Hampden (Mass.) Association and has been given a letter of transfer to a new conference in Florida.

Continued on page 555.

**POND'S EXTRACT**  
 THE OLD FAMILY DOCTOR  
**Tired Feet**  
 are made to feel like new by bathing with Pond's Extract. Takes out the soreness and reduces swelling. *Witch Hazel is not the same thing. On analysis of seventy samples of "Witch Hazel"—so often offered as "just as good"—fifty-two were found to contain wood alcohol or formaldehyde or both. To avoid danger of poisoning insist on having*  
 THE OLD FAMILY DOCTOR  
**POND'S EXTRACT**

# INSIST

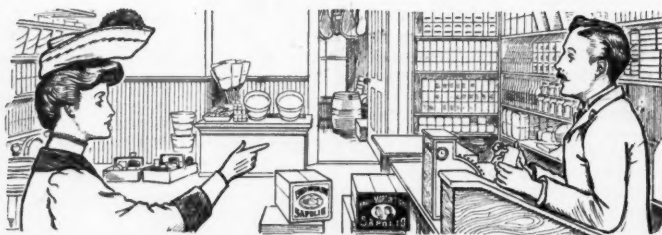
Do it gently, wisely, but firmly.  
 Insist on having **HAND SAPOLIO**  
 from your dealer. He owes it to you.

He may be slow—hasten him a bit!

He may be timid—don't blame him, he has often been fooled into buying unsalable stuff—tell him that the very name **SAPOLIO** is a guarantee that the article will be good and salable.

He may hope that you will forget it—that you do not want it badly—Insist, don't let him forget that you want it *very* badly.

He can order a small box—36 cakes—from any Wholesale Grocer in the United States. If he does, he will retain, and we will secure, an exceedingly valuable thing—your friendship.



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TAKE THIS WITH YOU TO THE STORE!

I am in everybody's mouth every day—or ought to be.

Sold Only in a Yellow Box—for your protection. Curved handle and face to fit the mouth. Bristles in irregular tufts—cleans between the teeth. Hole in handle and hook to hold it.



Youths' 25c. Adults' 35c.  
 By mail or at dealers. Send for our free booklet, "Tooth Truths." FLORENCE MFG. CO., 23 Pine St., Florence, Mass.



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For traveling, shopping and business.
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Very fashionable and always elegant.
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Of serviceable materials that do not spot.
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Made of stylish, dust-shedding fabrics.
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Mail Orders Only. No Agents or Branches. Est. 17 yrs.

## Church and Ministerial Record

(Continued from page 554.)

### Churches Organized and Recognized

BROOKLYN, N. Y., GERMAN CH., c. Feb. 21, Rev. Wm. H. Lawall, pastor.

### Anniversaries

MAGNOLIA, IO.—Semi-centennial observed (beginning April 2) with sermons or addresses by Dr. T. O. Douglass, Dr. D. P. Breed, Rev. C. P. Boardman, Pres. D. F. Bradley of Grinnell and Rev. G. G. Rice, who organized the church 50 years ago.

### Bequests and Other Gifts

BOSTON, MASS., Boylston, Rev. H. A. Barker. To church in Adabazar, Turkey—where labors Miss Mary E. Kinney, member and missionary of Boylston Church—the organ used by Boylston in its early days. Also \$25 for pulpit, as memorial of the late Rev. Henry N. Kinney; \$75 for communion table, chairs, etc., a memorial of the late Mrs. Mary E. Wright of Billerica, grandmother of Miss Kinney.

BOULDER, COL., Dr. H. H. Walker. From a friend in the East, \$10,000 toward a new building, sorely needed for its growing work. \$10,000 more have been pledged, and it is planned to erect at once a building to cost, furnished, \$30,000. This is the oldest Congregational church in the state, and, in a growing university town, is of strategic importance.

EXETER, N. H.—The bequest of the late Joseph C. Hillard of Washington, D. C., formerly of this town, to Phillips Exeter Academy as residuary legatee is likely to prove the largest ever received by that institution. The estate, so far as ascertained, amounts to nearly \$241,000.

KINGSTON, N. H.—By will of Rev. Wm. A. Patten of Kingston, the Congregational Soc. receives the furniture in his residence, already its property, and \$500 to keep the premises in repair.

### Dedications

ALAMEDA, CAL., Rev. L. P. Hitchcock. New house of worship dedicated April 16, Supt. W. W. Scudder of Washington, pastor here 16 years, assisting.

ANIMA, S. D., April 2, one of the finest country church buildings in that part of the state. Sermon by Supt. W. H. Thrall.

ALTON, N. H., Rev. F. N. Saltmarsh. Renovated and refitted building, rededicated April 12, with sermon by Dr. R. L. Swain.

NEWARK, O., Rev. T. H. Warner. Edifice renovated and remodeled at cost of \$2,600. Reopening services April 9, Rev. C. H. Small, preacher.

### March Receipts of the A. M. A.

	1904	1905
Donations,	\$14,650.94	\$16,265.69
Estates,	6,519.93	9,847.78
Tuition,	6,853.29	6,330.06
Total,	\$28,024.16	\$32,433.53

	6 mos. 1904	6 mos. 1905
Donations,	\$81,827.31	\$84,353.43
Estates,	43,509.55	47,243.57
Tuition,	34,683.78	34,870.53
Total,	\$160,020.64	\$166,467.53

An increase in donations of \$2,526.12 and in estates for current work of \$3,734.02 and in tuition of \$186.75, making a total increase for the six months ending March 31 of \$6,446.89.

### March Receipts of the A. B. C. F. M.

	1904	1905
Donations,	\$43,384.13	\$46,239.32
Legacies,	7,964.20	13,015.23
Total,	\$51,348.33	\$59,254.55

	7 mos. 1904	7 mos. 1905
Donations,	\$293,023.98	\$289,875.04
Legacies,	49,324.04	45,762.08
Total,	\$342,348.02	\$335,637.12

Decrease in donations for seven months, \$3,148.94; decrease in legacies, \$3,561.96; total decrease, \$6,710.90.

Two birds within one nest  
Two hearts within one breast;  
Two spirits in one fair,  
Firm league of love and prayer,  
Together bound for aye, together blest.

An ear that waits to catch  
A hand upon the latch.  
A step that hastens its sweet rest to win;  
A world of care without,  
A world of strife shut out,  
A world of love shut in.

—Dora Greenwell.



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T. J. HUNT, 524—Merom, Ind.

## The American Board and Mr. Rockefeller's Gift

The history of the past week with relation to this subject embraces the final representation of the protesting ministers to the Board and the final reply of the Prudential Committee—both of which documents are printed below—the publication of the letter of Mr. F. T. Gates to Mr. Rockefeller, from which we quote below and which can be found in full in the *Boston Herald* of April 17, and the statement by Secretary Barton addressed to the corporate members of the Board touching the history of the gift. This statement will be sent by the Board to any who care for it. It makes the fact clear that though the initiative was taken by Mr. John D. Rockefeller, Jr., Dr. Barton followed up the opportunity as occasion offered. So when the gift finally came, it could not be called entirely unsolicited. At least one ministerial body, the Cherokee Association in Iowa, has taken formal action, demanding that the state body protest emphatically against the acceptance of Mr. Rockefeller's gift and asking the Board to return it, pledging in this case renewed efforts in behalf of missions.

### Final Appeal of the Protesting Pastors

SUBMITTED TO THE PRUDENTIAL COMMITTEE APRIL 11

*Dear Brethren:* With this letter we pass over to you a large number of names, and many accompanying letters, supporting the appeal against the acceptance of the gift of \$100,000 from Mr. Rockefeller.

These must be viewed as but a partial showing of the sentiment and conviction in our churches, for under the most favorable conditions much of such feeling will remain latent, and in this case there has been but scant time for its expression. We beg you also to bear in mind the great and sincere reluctance of all to speak or act in seeming opposition to any measure taken by you in behalf of the great cause of missions. You command the honor and confidence and love of all our people.

Your assiduous and sacrificing service is held in grateful appreciation, and it is farthest from the wish of any to presume to criticize your motives or to lay any obstruction in the way of the fulfillment of your already too burdensome and trying duty. We know that many persons who are grieved and troubled have been unwilling to speak; many churches and groups of ministers have held their peace lest their action be misunderstood as in any way hostile to you or disloyal to the Board. None have spoken, we believe, except with sincere regret that such necessity was laid upon them, and with the single motive of coming to your support for the ultimate best good of the great ends you have.

If this case were reversed, and you were seeking the indorsement of our people in the refusal of such a gift as this, there is no doubt that you would find rising a great chorus of approval, of which the voices that speak in support of the protest give but a faint idea.

Is it not a fact that this evidence of the feeling widely prevalent among our people brings

a new element into the case, which was not in full measure, at least, apparent to you in your former action? Here are results affecting the welfare of the church at home and its missionary energy and zeal which could not be appreciated when you first accepted the gift and which put you in a new relation to the donor, which he must himself recognize, so that without any personal affront to him you may ask the recall of his gift.

In view of the many responses made, we confidently assure you of the manifest desire on the part of all who join in this protest to co-operate with the Board in the solution of the practical difficulties involved.

And, finally, if the refusal of this gift seems to you too great a responsibility to take upon yourselves alone, we respectfully petition you to submit this matter to a meeting of the Board, either special or regular, for deliberation and action.

We beg you, dear friends and brethren, to receive this and our former appeals in the same spirit in which they have been made. Believe that we are not wanting in love and loyalty to the cause of missions and to the Board, as we are persuaded that, no less than ourselves, you desire to do all things for the best interests of the kingdom of God on earth.

Faithfully yours,

DANIEL EVANS,	HARRIS G. HALE,
PHILIP S. MOXOM,	PARRIS T. FARWELL,
WILLIAM V. W. DAVIS,	SAMUEL C. BUSHNELL,
REUBEN THOMAS,	EDWARD N. HARDY,
CHARLES L. NOYES,	WILLIAM L. COLE,
CHARLES F. CARTER,	ALBERT F. PIERCE,
WILLIAM A. KNIGHT,	HERBERT W. GLEASON,
CHARLES E. HARRINGTON,	CYRUS RICHARDSON,
CHARLES H. OLIPHANT,	WILBERT L. ANDERSON,
J. S. WILLIAMSON,	EDWARD F. SANDERSON,

### The Prudential Committee's Final Reply

GIVEN TO THE PUBLIC APRIL 12, 1905

At a meeting of the Prudential Committee of the American Board, held yesterday, the sub-committee previously appointed, submitted the following supplementary report relating to the protest against the reception or retention of the gift of Mr. John D. Rockefeller, which, with the report previously made on March 28, was accepted and unanimously adopted.

In adopting the report of the special committee, which was made March 28, we desire to express our appreciation of the spirit shown by the protestants in their memorial to the corporate members and the ministers of our Congregational churches. We welcome the effort to awaken the public conscience to the necessity of higher, ethical standards in the acquiring of wealth, which the protest expresses. Our opposition to the protest is based upon the conviction that the protestants advocate a means to accomplish this object which is not only unwise, but ethically wrong. The protest also gives us the opportunity to state anew certain principles which it is most important to keep in mind.

What has been the one question before the committee? A request was made that we return a gift of \$100,000 for special educational work, which with due deliberation was accepted weeks before, and afterwards appropriated. The money was received in part and credited in the usual way, no attempt being made to conceal it, and no attempt to make it conspicuous.

In further reply it should be said:

*First.* The committee are convinced that the action proposed by the protestants would have been wrong, for it would have been to express disapprobation and condemnation of a man when he was doing an act of benevolence. This would have been to confuse the issue and to act contrary to the Christian spirit. To prevent any man from doing good is a wrong way in which to condemn him for doing evil. It is as wrong to condemn him when he is doing a good deed as to commend when he is doing a bad deed. No matter how many bad things any man may have done in the past, it is wrong to condemn him for good things which he does in the present, or to prevent him in his effort to help others in need, or to impugn his motives in so doing; always provided that he has a lawful right to what he gives. And this lawful right can be settled only by the courts of the land.

*Second.* The committee are convinced that the method suggested by the protestants would produce the most harmful results and that the attack is directed at the wrong point. The members of the committee would encourage every effort to raise the ethical standards of business life, and ever strive through the enactment and enforcement of laws and the formation of correct public opinion to raise business life to the plane of Christian brotherliness. At the same time we must erect no barriers to prevent any man from doing a good deed. Rather would we encourage any man who is prompted to generous giving. The accumulation of vast fortunes may be a menace to society; their distribution by the owners while yet alive is an important safeguard to society; there is a growing

tendency in this latter direction. The return by the Board of this gift would distinctly hinder tendencies which ought to be encouraged in every legitimate way. At the same time it must be clearly understood that we will neither by refusing a gift from any lawful owner condemn the donor, nor by accepting his gift commend him.

*Third.* We hold a charter as a missionary organization for certain specific duties, under certain limitations. We are not organized to decide questions of temperance or economics or socialism. To attempt this would be an assumption of an authority outside of our charter, and never intrusted to us by the churches. We are not even the forum for such discussions. And we feel that we ought not to allow the Board to be used as an instrument for the agitation of general questions which lie wholly outside of its province. Important as these questions are, the place for their discussion is elsewhere.

*Fourth.* This committee has no right by returning this gift to set up a new ethical standard with regard to missionary giving, against the judgment of a majority of our corporate members. The report of March 28 was sent to the corporate members without note or comment. Nevertheless, in this brief time voluntary messages have been received already from 189 members; of these, 164 express their wish that the gift should be retained, and 25 that it should be returned. The American Board is asked to take a position on a question of financial ethics which is contrary not only to the position taken by the individual churches, but also to that which has been almost universally approved by the highest Christian sentiment of our nation. In a recent great calamity in New York, when there was an immediate need of money in a large amount to mitigate human suffering, a gentleman guaranteed to make good what was needed; at the time of the recent famine in India the same gentleman sent his check to the famine relief committee to relieve the sufferers; and both gifts were gratefully received. By what principle shall gifts be received for suffering humanity in New York and India, while the same donor is denied the opportunity of helping the youth of India, Turkey and Japan to a Christian education?

*Fifth.* The Prudential Committee, in returning the gift, would by that act pass judgment upon the character of the donor and the business methods which he is said to have used, and thus would be doing a wrong to the Church of which he is a member. Any accusation against him could not, in Christian courtesy, be acted upon until the case had first been tried before the Church which indorses him as a member in good and regular standing. If he is charged with un-Christian conduct, he should be tried before the Church; if he is charged with breaking the law, he should be tried by the courts. It is impossible for this committee to investigate the subject sufficiently to be warranted in passing judgment over the heads of the Church and the civil courts. Lawful possession of wealth should be taken as proof of ownership; membership in good standing in the Christian Church should be regarded as sufficient evidence of worthiness for solicitation for the work of the Board. Even in punishing a man proved guilty the Church has a right to reprimand or excommunicate him, but hardly to prevent him from doing good.

*Sixth.* It ought to be stated that this gift, like all gifts, places no officer or member of the American Board or any minister of a church under the slightest obligation to approve in any way the acts of any individual or corporation. No one's mouth is to be closed, nor is any one to be hindered in the least from expressing his views upon any of the great questions of society. If it were otherwise not a member of the committee would have voted to accept this gift. And we believe the opposite is equally true, that if the donor had felt that it

Continued on page 558.





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BLOUSES IN EXCLUSIVE DESIGN  
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# The American Board and Mr. Rockefeller's Gift

(Continued from page 556.)

would be so interpreted or expected not a dollar would ever have been given.

Seventh, As the question raised was a moral one, we have answered it on that plane. We have no wish to hide behind any other reason. It must, however, be said publicly, as it has already been intimated to some of the protestants privately, that we cannot legally return this money. We are advised by those in whose legal counsel we have the highest confidence that in the case of a public charity maintained entirely by voluntary contributions, where the trustees have no interest and are acting entirely for the benefit of others, the trustees have no legal or moral right to refuse money because they do not approve of the giver. Furthermore, if we are rightly informed, decisions of the highest courts are to the effect that trustees who have once accepted a gift and assumed certain obligations have no power to return the gift and to absolve themselves from those obligations. Their action created rights which their attempted reversal of action does not impair. By returning this gift we should thus render ourselves liable not only from the side of those for whose benefit the gift was designed, but also from the side of our own successors in office, whose power to fulfill their trust we should thus have impaired. Again, the donor is not under the slightest obligation to receive back his gift, but, on the contrary, he has full power to hold us and our successors to the fulfillment of the obligations which we have assumed.

Finally, Your committee are deeply impressed with the expressions of loyalty to the Board and its work received from those who differ in judgment with us. We also most gratefully appreciate their expressed determination that by personal self-denial and sacrifice, if necessary, the income of our treasury shall in no wise suffer and that their personal views shall not be allowed to cause alienation of their fellow church members from the support of foreign missions as carried on by this Board. In the same brotherly spirit we are sure they will permit us to say that we feel with positive and increasing conviction that to return this gift would

be not only unwise as a method of condemning evil, but that, in the present situation, it would be morally wrong as it is legally impossible. We must stand with absolute faithfulness for the right as we see it so long as we administer the trust which the Board has put upon us.

## Mr. Gates to Mr. Rockefeller

The letter which Mr. F. T. Gates, Mr. Rockefeller's confidential secretary, sent to him advising a contribution from the latter speaks of careful examinations by Mr. Gates of the uses suggested for the money, points out the desirability of extending his benefactions to foreign lands as well as the strong advantage of foreign missions and their influence upon commerce and civilization. The letter closes with these paragraphs:

The fact that the sources of your wealth, if I am rightly informed, are drawn from mankind more widely than those of any man who has preceded you, seems to me to invite you to special consideration of the needs of all nations and the islands of the sea. Is it not entirely reasonable that a portion, at least, of the revenues derived from your extensive trade with foreign peoples should go back to them, laden, through this missionary organization, with the blessings of Christianity and civilization.

The society is conducted by as enlightened men as we have. All make mistakes—they make as few as other people. They not only evangelize; they educate and civilize. As agencies for the distribution of funds for the uplifting of man and the promotion of universal commerce, agriculture, manufacture and the development of civilization throughout the world, they are simply ideal.

So, I think, the subject of foreign missions should command the interest of patriots and philanthropists, of men of all creeds and of no creed, of men of commerce, of manufacture, of finance, of the bankers, importers and exporters of our country, and of all who have the well-being of their own country or of mankind at heart. In the long run it will be found, I think, that the effect of the missionary enterprise of English-speaking peoples will be to bring to them the peaceful conquest of the world. Not political dominion, but dominion in commerce and manufacture, in literature, science, philosophy, art, refinement, morals, religion and in future generations will bring back returning tribute in all these great departments of life and progress, quite beyond present estimation.

Forgive me if I seem earnest in this matter. I have been brooding over this subject for years. These views as to the importance of missions spring from no sudden enthusiasm, but represent deliberate conviction, which has stood the test of every mood and all my study, reading, reflection, and intercourse with men for a long time.

## More Public Opinion

Here, then, we have a concrete instance of a partnership deliberately negotiated for and voluntarily entered into between the representatives of a Christian Church and the representative of the Standard Oil Company. There is no question here of tainted money or of anxiety about the money itself. Every effort to defend this case on the ground that money from evil sources has poured into the treasury of the Lord is wholly out of place, because money cannot sin and money cannot save. The real issue is in the moral, ethical, and spiritual effect of the Board's action upon the public mind and conscience. —The Churchman.

It seems certain that the American Board of Foreign Missions will accept the gift of \$100,000 from Mr. John D. Rockefeller. And this is right. It is not the province of a benevolent society to investigate the source whence its gifts come. To do so would involve such societies in endless difficulty. They are not and cannot be a court to investigate the character and business methods of those who cast their gifts into the Lord's treasury. In the case over which so much discussion has arisen it remains to be proven that the popular judgment, formulated on partial and imperfect evidence, is well founded. —Christian Intelligencer.

If any discrimination is to be made against Mr. Rockefeller's money, all these gifts should be included. Congregational missions are no more sacred than Baptist missions. Missions are no more sacred than theological schools, and they are no more sacred than colleges.

Continued on page 559.



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## RESOURCES.

United States Bonds, at market value, - - -	\$3,940,350.00
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Real Estate, - - - - -	1,455,546.20
Bonds and Mortgages - - - - -	1,628,500.00
Loans, - - - - -	52,262,839.71
Cash on hand, - - - - -	3,002,404.85
Cash in Banks, - - - - -	11,256,390.69
Accrued interest, Rents, etc., - - - - -	413,007.86
	<u>\$91,686,879.31</u>

## LIABILITIES.

Capital Stock, - - - - -	\$1,000,000.00
Undivided Profits, - - - - -	7,336,456.48
Deposits in Trust, - - - - -	82,878,343.51
Interest accrued on Deposits. Taxes, and Unclaimed Dividends, - - - - -	472,079.32
	<u>\$91,686,879.31</u>



## The American Board and Mr. Rockefeller's Gift

(Continued from page 558.)

For the general public to strain out the \$100,000 gnat and swallow the camel of \$29,000,000 shows how little serious thought has been given to the subject and how like sheep we are in our popular judgments. Nothing in the whole business can be more pernicious than to make two classes of these objects, calling one profane and one secular. The condemnation that falls upon one of them falls upon all.—*Christian Register*.

Invested in permanent endowments, who will calculate and add up all the benefits and blessings that will accrue to the world from this vast sum through the coming years and centuries? Who shall say to any man that has this money that he shall not give it to the cause of God and of man? Where is it written in the Bible or out of it, "Thou shalt not do good?" Who has a right to sit in judgment on the gifts of such a man and hinder him from doing good? What would the thousands and hundreds of thousands of people who have been taught and healed and helped by these great benefactions say to those who would stop these gifts?—*Presbyterian Banner*.

We object to the present campaign against Mr. Rockefeller because it is a misdirected campaign; because, however moral are the motives which inspire it, the effects are immoral; because it turns the indignation of the national conscience away from a national wrongdoing; because it promotes national pride instead of cultivating national humility; because its effect is to make men plume themselves on their superior holiness who, in fact, lack not the spirit but only lack the ability to make of trade a successful war; because it singles out one illustrious example of a pernicious system and leaves the system itself unrebuked; because it thus tends to

Pharisaism, not to public and general repentance and reformation.—*The Outlook*.

Of course we believe that the Lord can and will bless the work in the foreign missionary field that will be done by Mr. Rockefeller's \$100,000; but we also believe that just in proportion as the Board's accepting that gift contributes to the condoning of the Standard Oil Company's methods, and to the fastening of its oppressive grip upon this country (and surely that will be quite a good deal), just in the same proportion will the acceptance of the gift prove a curse to the American people and a menace to our free institutions. In other words, that the good it will do to the cause of missions and the heathen will be more than overbalanced by the harm it will inflict upon our own people in this country.—*Religious Telescope*.

It is to be regretted that there are in churches members who do break the Ten Commandments, but that fact does not justify the Church in taking a position which would be so construed as to lower its ethical standards, even though the construction should be a misrepresentation of the actual facts. The Church should stand for the highest ethical ideals. We have no doubt that charges have been made against Mr. Rockefeller and the Standard Oil Company, and like corporations, which, upon investigation, will prove to be untrue. If some should prove to be true, the Christian Church could not approve them. The Board of Foreign Missions has been involuntarily put in a position where it must decide for its Church what, in the public mind at least, shall be its attitude toward these questions.—*Northwestern Christian Advocate*.

Is there any danger in accepting a certain donation that the church so aided will be beguiled into exalting benevolence as the universal virtue, the atonement for all wrongs which it follows or with which it companies? If there is, of course no money can pay for so much moral muddlement. Or is there danger that the ministry of the denomination will

feel toward the donor an obligation not to denounce sins of which he might supposedly be guilty? Of course, no money could pay for such moral emasculation. Any church ought to be prepared to make any sacrifice whatever for the preservation of its own ethical vitality not only above deterioration, but above doubt. But we do not conceive that Mr. Rockefeller's donation exposes the Congregational people, either ministry or laity, to any of these detriments. So far from being induced thereby to condone those things for which the giver is commonly criticised—whether justly or unjustly is not relevant to the present point—they really seem at this moment more liable to exaggerate their enormity.—*The Interior*.

## The Debt of the West

Governor Herrick of Ohio, in his speech on Forefather's Day, before the Orange, N. J., New England Society, paid this tribute of gratitude to the Christian home missionaries who shaped the destinies of the states of the Interior:

Ohio and all the newer states owe another incalculable debt to the Puritan in the work of the home missionaries sent out by New England. They were heartily supported by the people at home. It was one of those home missionaries of Puritan stock whose farseeing statesmanship, courage and heroic endurance saved to the Union the magnificent States of Oregon and Washington when the united wisdom at Washington would have surrendered them to British control. Thus has the tide of immigration of the Puritans swept on with irresistible force, and we of the newer states recognize our immense obligation to the Puritans beyond all power of repayment, except to carry forward their great work, which is for the advancement of the human race.



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In Tan, Black and White, \$1.50 to \$2.50

LADIES' STORM COATS New Mannish Shapes, \$15.00 to \$35.00

BLANKET WRAPS for Men, Women and Children, \$2.75 to \$50.00

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Department X

## In and Around Chicago

(The Congregationalist may be found in Chicago at the Congregational bookstore, 175 Wabash Avenue.)

### Ministers' Meeting

Last Monday's gathering proved unusually interesting. Several reports of conditions in the churches were given, among them an account of the long service of Rev. George H. Bird in South Chicago. Last Sunday was the twenty-fourth anniversary of his settlement. No minister has been settled in any of our churches so long as he, and no pastorate has been more fruitful in spiritual results. With him is the superintendent of the Sunday school when he began work. These two men have wrought together, eye to eye, all these years. There were six services Sunday, with vespers in the afternoon, and a funeral. Every year now confirms Mr. Bird in his belief that long pastorates may be a very great blessing. The subject for discussion at the meeting, The Missing Element in Preaching, created great interest. Some thought that the failure of today is in our conception of God. Nor do we dwell enough on the fact of sin and need of forgiveness. Hence we overlook the vital truth that Christ was crucified in order to save men from sin. It was felt by all that the lack is to be met in the cultivation of a piety based on real faith in Jesus Christ and the power of the message he came into the world to deliver.

### Interest in the Churches

Meetings have been held in various churches quietly but with good results. Last week and this week Lake View and Lincoln Park Churches united with a good attendance. Next week services will generally be held in most churches. Fellowship meetings have been held in the North Shore churches since March 27. Four days each week have been given to each of the churches—Evanston, Winnetka, Wilmette, Rogers Park and Ravenswood—the pastors conducting the services with such assistance as they have desired. The meetings will not close till April 28.

## HONEST CONFESSION

### A Doctor's Talk on Food.

There are no fairer set of men on earth than the doctors, and when they find they have been in error they are usually apt to make honest and manly confession of the fact.

A case in point is that of an eminent practitioner, one of the good old school, who lives in Texas. His plain, unvarnished tale needs no dressing up:

"I had always had an intense prejudice, which I can now see was unwarrantable and unreasonable, against all much advertised foods. Hence, I never read a line of the many 'ads.' of Grape-Nuts, nor tested the food till last winter.

"While in Corpus Christi for my health, and visiting my youngest son, who has four of the ruddiest, healthiest little boys I ever saw, I ate my first dish of Grape-Nuts food for supper with my little grandsons. I became exceedingly fond of it and have eaten a package of it every week since, and find it a delicious, refreshing and strengthening food, leaving no ill effects whatever, causing no eruptions (with which I was formerly much troubled), no sense of fullness, nausea, nor distress of stomach in any way.

"There is no other food that agrees with me so well, or sits as lightly or pleasantly upon my stomach as this does. I am stronger and more active since I began the use of Grape-Nuts than I have been for 10 years, and am no longer troubled with nausea and indigestion." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Look in each package for the famous little book, "The Road to Wellville."

### Mr. Dawson in Chicago

Mr. Dawson will be in the city one Sunday and three week days the last of April. Noon meetings will be held in the audience room of the Y. M. C. A. and evening meetings in Plymouth, New England and Union Park Churches, thus providing for a great meeting on each side of the city. It is a matter of regret that Mr. Dawson could not have given us a week, or even a month. A city with nearly 2,000,000 people, as the recent census shows, cannot be moved by any brief series of meetings no matter how gifted or earnest the preacher.

### Return of President Harper

The many friends of this great educator will be glad to learn that he is in better health, and has more strength than even his physicians anticipated. He has taken up his work again and is discharging all his duties as if he were a well man. He himself is much encouraged. He is treated by Dr. Billings with the Röntgen rays, and the results seem to be favorable. Still the shadow hangs over him.

### Rev. F. D. Burhans and Washington Park Church

This church, one of the younger of the city churches, has had a remarkable growth during the pastorate of Mr. Burhans. Within five years he has received 370 members, and in spite of removals which in a region of flats are constant, there is a resident membership of over three hundred. The Sunday school crowds the rooms almost to suffocation. The church has been burdened by a heavy responsibility to the Building Society which it is striving heroically to meet. With these obligations removed and the needed additions to the present building made the church should become one of the largest in the city. Mr. Burhans has recently been called to Iowa City, but at the unanimous request of his people he has declined the call. Other promising churches have sought his service but he feels it his duty and privilege to remain where he is.

### The Action of the American Board

Although there are different opinions in Chicago and in the Northwest, for the most part the corporate members of the Board have favored the action of the Prudential Committee. The co-operating committee has been practically a unit. Business men generally have favored it. Some ministers have not seen their way clear to approve without qualifications, but the majority have felt that the Board could not justly refuse Mr. Rockefeller's gift. No one feels that in approving the action of the Board any judgment has been passed in reference to the methods of the Standard Oil or of the railway corporations, or of Mr. Rockefeller. Many feel that so long as this man is in good standing among the Baptists, Congregationalists are not called upon to bear testimony against him by refusing his gift. Perhaps it would be right to say that while no one doubts the conscientiousness of the protestors it is a fact that those who are most deeply interested in the work of the Board are most ready to approve the decision of the Prudential Committee. Every one regrets the trial to which the Board has been subjected and the difference in opinion which has developed between brethren, but, as has been said, the majority of the friends of the Board are in favor of the action it has taken. Chicago, April 15. FRANKLIN.

Admirers of Evan Roberts who deprecate the pressure brought to bear on him to continue in his work, though apparently on the verge of nervous collapse, are writing to the English papers protesting against any mistaken kindness or expectation that God in his case will alter the inevitable laws of bodily health. Certain it is that some of his recent forthgivings have been close to the border of sanity.

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Only Finest, Most Musically Toned Bells Made.

**Stops Chills  
Painkiller (PERRY DAVIS')  
Cures Cramps**



### To Train Unskilled Girls

Boston has never provided a Mechanic Arts High School for its girls, although it has an excellent one for boys. A little knowledge of plain sewing and cooking, some rudimentary lessons in drawing, are the extent of manual training in our public schools, and the grammar school graduate who expects to earn her living with her hands has no choice, if she is poor, but to join the ranks of unskilled labor—to do up bundles in shops, paste on labels, sew on tags in factories or some other low-grade, ill-paying work, where competition is terribly severe. Recognizing this condition, a number of representative Boston people, especially interested in working girls started nearly a year ago a new charitable enterprise in the form of a free trade school. Miss Edith M. Howes is chairman of the executive committee, and among the others well known to our readers are Mrs. Kehew and Miss O. M. E. Rowe.

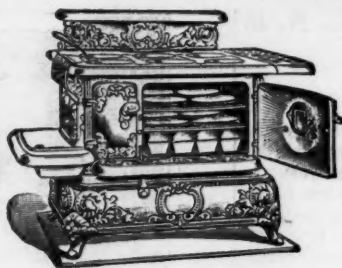
A large old dwelling house at 674 Massachusetts Avenue has been fitted up for class work, and fifty young girls, between fourteen and seventeen years of age, have eagerly taken advantage of the opportunity for instruction in plain sewing, dressmaking, embroidery, design and color work, millinery and operating on power machines. It was interesting to visit the school at its recent exhibition and sale, to see the classes in session and to examine the work turned out during this first experimental year. Certainly the school has abundantly justified itself, and appeals to the hearts and pocket-books of those who believe that the truest charity is to help the poor and unskilled to help themselves.

Miss Florence Marshall, the director, has had a wide experience among working girls, and has practical ideals for the school and for keeping a hold on the girls who go out from it. A part of her work is investigating employments for young girls and assisting them to find positions where they can turn their school knowledge to a money account. The school's moral influence over the scholars—mostly Irish—is noticeable even to a casual visitor. In half-hour morning "assemblies" ideals as to practical morals—truth-telling, business honor, becoming behavior, cleanliness, etc.—are discussed, and are by no means the least valuable result of the school's influence upon the wage-earners who go out from it.

### Ye Shall Live Also

Can you affirm the fact of Christ? If so, you have everything. It is unreasonable to suppose that Christ is not king of immortality. He is not less in heaven than he was on earth; it is not rational to suppose that the fact of Christ means less in heaven than it means on earth, and means now; indeed, its power on earth is only the effect and result of its power in heaven. Do you not think that the name of Jesus would have been dead and buried long ago but for one thing—he is not dead? The fact of Christ and its importance in the testimonies and the experience of men today, spiritual and unspiritual alike, is the reflex and the expression of the undoubted truth that the Christ behind it is living still.—*R. J. Campbell.*

Who is so transcendently righteous as your rascal for once in the right?—*Maurice Hewlett.*



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## College and Y. M. C. A. in Turkey

BY REV. GEORGE E. WHITE, MARSOVAN

The seven American colleges for young men in Turkey report an aggregate attendance this year of above 2,400 students, of whom almost 1,000 are in the college classes, the remainder being in the preparatory departments. It is difficult for outsiders to comprehend the limitations under which religious work is carried on, when any gathering of young men may be looked upon by the government with suspicion, when Christian effort may be maligned as an anti-Mohammedan crusade and when every committee is tabooed lest the officials take its members for revolutionary *comittojis*. Yet every college has its Christian Association, seeking for the maximum of spiritual influence with the minimum of form, and the Ottoman officials show more favor to Protestants than to any other class of their Christian subjects. These associations number 600 men, and their administrative councils include representatives of various branches of the Oriental Church as well as avowed Protestants. Someday we hope there may be a general Y. M. C. A. secretary for the whole country.

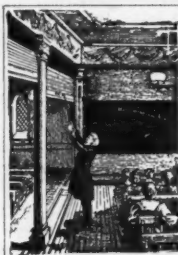
### CHRISTIAN ALUMNI

Nearly all the graduates of these institutions are yet young men, but some of them are forming a class of society represented by a recent caller on the writer. His father is well-to-do, and the son is about equally interested in his daily business, his laboratory and his Christian work. In his laboratory he is experimenting with electricity and with improved methods of dyeing, the latter being of exceeding importance in the home of the Turkish rug. He is confident of success, having prayed his way through every difficulty hitherto, and having drawn up a written pledge as to business methods, one point being his promise of one-tenth of the profits of his dyeing in benevolence. His Christian work includes the teaching of a large Bible class of men and a leading part in the Y. M. C. A. of his home church.

### JOHN MCNEIL COMING

Men from the colleges and others are looking forward with earnest anticipation to a seven days' series of meetings to be held in Constantinople beginning May 6, and to be addressed twice daily by the Scotch evangelist, Rev. John McNeil. Missionaries and Christian workers of all classes desire to learn more thoroughly the secret of "the Spirit filled life." Delegates from Cesarea will come up to that meeting in the spirit of a gracious revival that followed the special meetings of the New Year Week of Prayer.

Rev. R. A. Torrey, whose mission in London closed March 30, estimates that he addressed close upon 800,000 persons and that inquirers have been about 7,000 in number. He claims that whole families of fashionable West End folk, some with titles, have been converted. He is more than satisfied with his success and especially pleased with the aid he has had from Low Church Anglicans who have co-operated with him more than have Nonconformists.

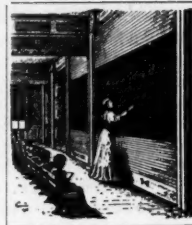


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### College and University in Wisconsin

The recognition of new occasions and new duties in Christian education is made evident by a recent announcement as to the future policy of Ripon College. President Hughes states that Ripon College has somewhat definitely become affiliated with the university. Hereafter their terms of admission will be the same and they will have the same list of accredited high schools. Furthermore, the courses will be so arranged that a student may pass from a class in Ripon to the same work in the university without examination; and if a student spends two years in Ripon, he may enter a professional school in the university and receive credit for professional studies on his B. A. degree, thus shortening his way to a profession by one or two years. Lawrence University, a Methodist college at Appleton, has entered into a similar agreement with the State University; but the chief promoter of this plan of union is President Hughes of Ripon.

The step seems to some a surrender to the university. But when we face the facts, we see that it is rather a concession from the university to the college. Of late years the average high school graduate has followed the public school system without a break, and the detached college has been obliged to gain its students from villages too small to support a high school or from students who in various ways had become detached from the general school system. This working of the system has led to congestion in the undergraduate departments of the university and to impoverishment of the detached college's source of supply. The affiliation means that the university puts its distinct approval upon the student who takes the first half or more of his course in the college. It gives the college, therefore, a better opportunity to get students for the first half of the course who expect to graduate at the university.

To build up numbers from partial course students does not appeal to collegiate ambition unless it is borne in mind that the end of the Christian college is Christian character. To secure this end the first years are the best. To do its real work, therefore, an arrangement by Ripon which might bring fifty students into its Freshman Class to take the earlier part of the college course is better than an ability to draw fifty Juniors from the university for the sake of a Ripon degree. In this case the humbler ambition is the wiser; and if President Hughes's plan succeeds, the step will be in the line of rational progress.

J. H. C.

### L'Envoi of the Authors

When Earth's last book has been printed and the types are twisted and pied,  
When the Smallest Maynard has perished, and the Littlest Brown has died,  
We shall rest, and, faith, we shall need it, for The Century, at best,  
Till the Houghtons cease from Mifflin and the Scribners are at rest.  
And those that were good shall be Harpers, they shall sit with the Putnam chaps.  
And write on Doubleday, Pages, or an L. C. Page, perhaps.  
They shall have real Britons to draw from—Macmillan and Kegan Paul.  
They shall wait an age for their statements, and never get tired at all!  
And only McClure shall praise us, and only McClurg shall bless:  
And no one shall write for an Agent, and none for a Private Press.  
But each for the joy of the writing, and each in his separate star  
Shall write the book as he sees it, for the Dodd of Meads as they are!

—Carolyn Wells, in *The Bookman*.

In this life there is but one sure happiness—to live for others.—*Tolstoi*.

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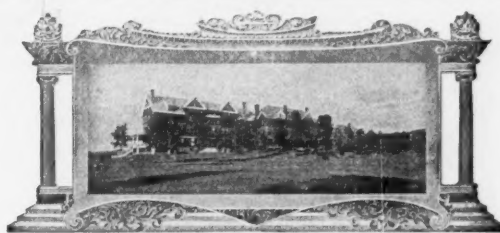
The Bay State Oven Heat Indicator eliminates guesswork from cooking.

Has our patented Tea Shelf which, when expanded, gives ample room for two large platters.

Can be fitted with Gas Attachment, which in no wise interferes with using coal fire at the same time.

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